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DEMOGRAPHY AND ANTHROPO-GEOGRAPHY

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VOL. VII, NO. 3 THE JANUARY-MARCH 1967

MANKIND

QUARTERLY

— mala opinio bene parta delectet —

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NEGROPHILE FALSIFICATION OF RACIAL HISTORY

By R. GAYRE OF GAYRE

One of the most disturbing features of the time in which we live is the deliberate falsification or suppression of facts concerning racial and genetic questions. Many writers in THE MANKIND QUARTERLY have had to draw attention time and again to this lamentable lack of integrity on the part of exponents of racial equality in connection with intelligence testing and other means of assessing racial ability. Much of this falsification is achieved by suppressing facts, drawing false conclusions from an artificially selected residuum, and then from these errors attempting to justify monoracist and egalitarian theories.

In this article I propose to deal with another aspect of this matter which has become more and more common in the last decade. This concerns the deliberate falsification of racial history for pro-Negroid racialist ends. At first it was found only in the most extreme Black nationalist and racialist propaganda, and it could well be ignored or treated with some contempt, as the lies being perpetrated were so manifestly false that there seemed to be little danger in their being believed.

However, the position is now rapidly changing. The falsifications are being repeated more and more often, and are no longer confined to Black racialist publications. For instance, a letter written to the British Broadcasting Corporation, and solemnly broadcast over their network in December 1966, mentioned the myth of the Black Egyptians (as an outstanding example of the former greatness of the Negroes), and under the date-line of the 30th of October 1966 the first of two articles by Julian Hartt appeared in the *Los Angeles Times* entitled "Negro American Now Establishing His Place in History." This article was based on a complete falsification of the facts of racial history, and I will deal with it later in some detail. Meanwhile, in Cincinnati, I was recently shown a re-written history for use in the schools of America, in which justice is alleged to be done to the Negro population by recording the significant achievements which they are supposed to have attained while settled in that country. In order to do this quite obscure people of no material or historical achievements are written up as though they were important and great people of the United States, so as to give the impression that the development of that country has been entirely a matter of more or less equal partnership between the White and Black Americans.

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The same sort of thing is occurring in Britain, particularly in England, and the whole weight of such propaganda caused Peter Simple, a satirical and humorous columnist of the *Daily Telegraph* of London, to protest on the 6th of July 1966 in the following terms:

> A new Western film includes a Negro cowboy. "Recent historical research," the producers say, "shows that the Negro played an important part in the winning of the West."
>
> Recent historical research had better. It is likely to be working overtime in the film industry from now on, filling in the rest of the huge and appalling gaps in film producers' knowledge of the past.
>
> Did you know, for instance, that the Negro played an important part in the development of the English Constitution, that a Negro baron was among those who forced King John to sign the Magna Carta?
>
> Did you know that the Negro played an important part in the defeat of the Spanish Armada, in the French and Russian Revolutions, in the rise of the British Trade Union movement and in the Irish Rising of Easter, 1916?
>
> I remember seeing an absurd historical film, "Vanity Fair" or something it was called, in which Wellington's staff at Waterloo did not include a single Negro officer. A producer who makes a silly mistake like that in future may find himself in well-deserved trouble with the Race Relations Board.

One would have thought the incredibility of the Negro activist and Negrophile claims would have caused everywhere the same merry dismissal of such absurdities—and so it would if it were not for the fact that a deliberate policy has developed of falsifying history in order to build up claims designed to show that in all things the Negroes have proved their worth as founders of our civilisation.

When writing on the origin of the Zimbabwe ruins[1] I dismissed as unfounded the claims that the Zimbabwean complex of cultures in Rhodesia was a product of the Bantu's natural genius, a view to which more than one archaeologist has lent himself in recent years, although there is absolutely no evidence for it. In fact the evidence is entirely against such assumptions, since that culture started at a period before the Negroes arrived there in any numbers; it had Hottentots rather than Bantu associated with it in its formative stages; and all its civilised motifs are clearly from Arabia and India, or even China. However, this claim is identical with the propaganda with which I am concerned here.

[1] "Zimbabwe," THE MANKIND QUARTERLY, Vol. V, No. 4, April-June 1965, pp. 212-243.

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It will be seen how potent this kind of falsification can be in terms of current racialist politics when we realise that the names of the Black revolutionary parties of Rhodesia include the word Zimbabwe, and in the United Nations and elsewhere the militant Black nationalist governments from north of the Zambesi always refer to Rhodesia as Zimbabwe.

The origins of such distortion of fact are not hard to find. Carleton Putnam[2] has already drawn attention to the part a certain type of anthropologist has played in designing this weapon when he quoted Professor Melville J. Herskovits as saying:

> Let us suppose it could be shown that the Negro is a man with a past and a reputable past; that in time the concept could be spread that the civilizations of Africa, like those of Europe, have contributed to American culture as we know it today; and that this idea might eventually be taken over into the canons of general thought. Would this not, as a practical measure, tend to undermine the assumptions that bolster racial prejudice?

Political affiliation appears to be involved in moulding the attitudes of those who advocate racial egalitarianism and deny the differences of racial ability and development. Perhaps, therefore, we should not lose sight of the fact that Herskovits has decided communist sympathies which would appear to be established by his having been a member of the National Council of American-Soviet Friendship to welcome the discredited Red Dean of Canterbury—and his membership of the Chicago committee of the Medical Bureau and North American Committee to Aid Spanish Democracy can hardly have been less than a communist or quasi-communist affiliation.[3]

It is clear that a series of obviously absurd claims are being made, and here we have a well known anthropologist virtually condoning, if not proposing, the creation of a falsified ancestry in the realm of civilisation-building as a means to an end—the removal of racial prejudice. In other words, this is the old doctrine—which has been condemned from generation to generation by every theologian and moralist of justified repute—that the end justifies the means.

The fact of the matter is that now, as a consequence of such thinking and as a result of the encouragement of falsehoods for these ends, a tide of written and spoken propaganda is already being poured out to suggest that the Negro peoples have been done a great injustice, and that in fact they come from a high civilisation which is in every way comparable with that of the Caucasoid stocks.

In the course of these claims references are almost invariably

[2] *Race and Reason: A Yankee View*, Public Affairs Press, Washington, D.C., 1961, p. 47.

[3] See *6000 Educators*, Circuit Riders, Cincinnati, 1959, Vol. I, p. 414.

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made to the barbarism of the European peoples a little over two thousand years ago, and the advanced state of the Negroes' ancestors is compared with the barbaric Celtic, Germanic and Slavonic peoples. Therefore at the outset it is as well to settle this argument.

The Caucasoids developed the civilisations of the Indus Valley, the Tigris-Mesopotamian river system, the Fertile Crescent, Egypt, Crete, Greece, Carthage, Rome and Tuscany. The peoples who created these great literate or semi-literate urban and metropolitan civilisations were of the same stock as the Celts, Germans, Slavs and other European Caucasoid peoples. Comparisons must therefore be made between the highest of the claimants to the origination of high civilisations, and not between the highest of one race (in this case the Negroids) and the more backward of another. Because there are backward Whites and there are advanced Negroes it does not follow either that the two stocks are equal or that the latter are more advanced.

However, this argument is even more ill-founded because no one who knows the historical and prehistoric archaeology and ethnology of the Caucasoid peoples of Europe outside of the classical civilisations would be prepared to allow that they were on a comparable level with the Negroids—even the most advanced of them. Their weapons and artefacts generally; the gold coinage the Celts possessed from the second century B.C.; and the vast monuments raised by the pre-Celts (who were of the Atlantic race, probably linguistically and culturally related to the Berbers) that litter the western seaboard of Europe and have perhaps their greatest expression in Stonehenge, which dates from the first part of the second millennium B.C., were all immeasurably in advance of anything that Negroid Africa had to offer. Apart from the Zimbabwean complex, which is not of Negroid origin anyway, there is nothing in the way of stone building among the Negroid races to compare with the prehistoric and protohistoric brochs of northern Scotland or the nuraghi of Sardinia. Nowhere in the whole of Negrodom is there gold work that can make any claim to notice at all, and to compare it with the gold work of ancient Britain would be laughable. Over the whole range of technology—on which the material aspects of civilisation rest—even the more backward cultures of the Caucasoid peoples were immeasurably far ahead of even the most advanced of the Negroid elements of Africa. In many instances, moreover, this was at periods thousands of years anterior to such flourishing of Negroid technological and artistic achievement as did occur.

These fallacious claims for Negroid civilisations are also sometimes applied to later centuries. A recent example of this propaganda was published by the British Broadcasting Corporation. Lydia Ragosin, writing in the *Radio Times* about her play *Ye*

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Daughters of Jerusalem, broadcast on the 20th of February 1967, ended with the following plea:

> Also, I would ask the listener to remember that in eleventh-century Africa there flourished civilisations and cultures far superior to that of eleventh-century England; and that it was the coming of the European slavers and traders with their vicious exploitation and disintegrating influence that destroyed these civilisations. One may, therefore, wonder what "emergent" Africa might have achieved by now had it been left to rule its own destiny for the past thousand years.

The fact that the whole argument is an obvious absurdity when viewed with knowledge of the cultures involved has not prevented the mounting of this campaign. To illustrate in more detail some of the claims now being made by this pseudo-scientific propaganda let us take the article which I have already mentioned by Julian Hartt, staff writer on the *Los Angeles Times*. He begins:

> For the Negro, there have been centuries where his history was not recorded, where nothing was handed down to him.
>
> And there have been long generations where a false history has been thrust upon him.
>
> But today, the Negro American appears to be gaining ground at a significant pace in his struggle to achieve his proper role in a predominantly white society.
>
> The importance of history for a people is told by Monroe N. Work in an essay on Negro historiography, the literature of Negro history.
>
> * * *
>
> Now a steadily growing corps of historians, black and white alike, are devoting themselves to research and writing, opening new chapters of the Negro's past, correcting others. Currently, their product amounts to more than one new title per day rolling from the book presses, plus thousands of articles in recent years in popular and professional publications.
>
> This output is conceived above and beyond today's transitory, frequently emotional clashes on textbook integration. These historians are neither shock troops to cool a ghetto uprising, nor sweet reasoners to stay the hand of a murder-bent klansman.
>
> Theirs is the stuff of basic history, and their principal ally is time. The assimilation of fact for fancy, understanding for prejudice, is the function of the readers on both sides of the racial lines.
>
> Dr Erwin K. Welsch, in the foreword to his research guide, *The Negro in the United States* (Indiana Univ. Press, 1965), wrote:

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"Personal opinions are of little value unless they are informed. The more people can be persuaded to read widely on Negro problems, assimilate facts and form their own opinions on the basis of reliable information, the closer we shall be to rational solutions of these problems."

It is not necessary to quote any more of the introductory part of this article, the basic theme of which is that *facts* will solve problems of racial differences. It seems that a mammoth propaganda machine is using the many new titles "rolling from the book presses" to propagate what is known to be the opposite of the truth. In other words untruth is called truth, and then an appeal to truth is made—and this is to provide "rational solutions" to the problems of racial conflict. This is obviously the application of the strategy of Melville J. Herskovits.

However, I do not propose to rest my repudiation of this immoral prostitution of science and truth on general statements, and so I will take some of the specific claims which Julian Hartt makes in quoting from the Negrophile apologists. He tells us that

In the beginning, in the pre-Christian era, there was a golden age of Negro history. Various peoples of the eastern Mediterranean basin looked to black Africans for skills, leadership, trade. It is largely unknown except to Biblical scholars.

In the context of Hartt's article "black Africans" presumably means Negroes, and in that case this is one of the most outrageous untruths that has ever been put on paper. In the ancient world the Negroes—even when their existence was known, which was seldom—were nowhere regarded as anything other than barbarous slaves, and all these advocates of the Negro Golden Age can safely be challenged to produce their evidence.

Biblical scholarship provides not one single reference to the Negroes or their races. The nearest the Bible comes to mentioning Black peoples is in the tenth chapter of Genesis and in subsequent references based on the concepts of that chapter. These passages refer to the peoples of Cush, the Cushitic peoples on the western side of the Red Sea who included the Nubians and the Ethiopic peoples of the Horn of Africa. Although they were dark skinned, these peoples were no more Negroes than are the lower caste peoples of central and southern India. In fact whenever these Cushitic peoples came into contact with the Negroes they enslaved them—and in Amharic, the Semitic language of the conquerors of these Cushitic peoples which is the official language of modern Ethiopia, the same word is used for Negro and for slave. Even in the New Testament there is no reference to Negrodom—the Ethiopian Eunuch was a member of the Cushitic peoples.

Continuing his narrative, our advocate of the Negro Golden Age tells us:

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By the Middle Ages, the 1500-1600 A.D. period, there began centuries of blank pages in Negro history, when the black man, literally without a formal history, was as drifting and rootless culturally as a man without a country.

"The history of the people continued," Dr Franklin noted, "but people were not writing it down. More than that, people did not regard it as worthy of being written down."

"This was a period when you thought of history in the terms of kings and emperors and great political developments or turmoil or discoveries of exploration."

This is ambiguous, but if Dr Franklin is referring to Negro historians he would appear to be telling us that in the—presumably Negro—Middle Ages (1500-1600 A.D.) a blank period of Negro history began because that history was not being written down as it was a period of discoveries and great political developments.

The implication of this is that the Negroes formerly wrote down their history but later they ceased to do so because history became compounded of those elements which, curiously enough, formed the basis of literary effort everywhere else. The failure to record important facts would be very surprising among a literate people, but the suggestion is outrageous when we realise that the Negroes were never literate at any time in the course of their evolution until the White peoples took them the means of writing.

How much greater can falsification of history become? Let them show us the evidence for Negroid literacy in this great Golden Age prior to 1500 A.D. It simply does not exist. There is not one case among a truly Negroid people of the invention of a script based on characters and linguistics of Negroid origin—and the creation of a Negro syllabary in the nineteenth century under European missionary influence does not invalidate my point.

Of course, if Dr Franklin's remarks refer to European historians then he is presumably admitting that Negro history did not include the organised political developments which were common to the civilisations of other races.

Julian Hartt continues his effort in the *Los Angeles Times* by telling us:

> Then came the period of false history . . . when it became economically incumbent upon white masters to hand the Negro a ready-made history assuring him of his inferiority.

In the rest of this first part of his article Hartt confines himself to describing the work done on re-writing the place of the Negro in American history. Others are more competent than I am to deal with this, but if the foregoing is a specimen of the objectivity and historical accuracy which these advocates are employing we can have grave doubts as to the validity of their work.

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The second part of his article appeared on the following day under the headlines: "Research Fills in the Gaps left Unrecorded: Impact of Negro Development Predates Biblical Era."

In this part we come to grips with the details of the Negro Golden Age which are brought forward, allegedly as the result of scholarly research, to bolster these mammoth claims. Julian Hartt begins:

> There never has been a period of history unaffected by the Negro.
>
> His impact was seen by white men, though, and frequently not recorded, leaving gaps now being filled by the research and writings of an increasing number of white and Negro historians.
>
> But the moral and economic pressures behind denigration of the Negro in modern times were not present when the Bible began recording his history.
>
> It began with Cush, eldest son of Ham. Cush, meaning "black" in Hebrew, gave his name to "the land of Cush" in the upper reaches of the Nile where iron smelting was discovered perhaps 2000 years before it was in Europe.

Let us examine these statements to see what truth they contain. First of all, there have been long periods of civilised history upon which the Negroes had no effect at all. They were of absolutely no value—or perhaps were not even known—either to the great river valley civilisations of China or to the civilisations of South-east Asia, the Indus Valley, Persia, Sumeria, Babylonia or Assyria. They played no part in the history of the Anatolian kingdoms and empires, the greatest of which was the Hittite kingdom, and Mycenae, Greece and Crete knew nothing of them. Rome only knew of them in its later stages, and Egypt only made contact with them indirectly through Nubia. The same is largely true of Carthage, which had indirect contact with them through its relations with the Berber and Hamitic-speaking peoples to the south who in their turn had raided and enslaved Negroid elements from the area to the south of them. His opening statement is therefore flatly untrue.

The Bible story is not concerned with the Negroes at all but with the Cushitic or Ethiopic Hamitic-speaking peoples of the western side of the Red Sea, from Nubia to the Horn of Africa. Claims made for the Cushitic peoples are therefore quite irrelevant to the history of the Negroid peoples as a whole, and particularly to that of the American Negro with his origins in West Africa who does not possess a single gene which can be derived from the Cushitic stock. He is as much entitled to graft on to his history the achievements of the Japanese, the Chinese or the Germanic peoples as he is to claim affinity with the Cushites.

However, even supposing that the Cushites were Negroes, the claim that iron smelting was discovered "perhaps 2000 years before

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it was in Europe" will not help at all. Here the inference is that the Negroes had iron smelting 2000 years before the European or Caucasoid peoples, some of whom were not yet in Europe at that time. The Caucasoids include all the White peoples of the Near East as well as those of Europe, and it is therefore important to remember that it is among the Whites of Mesopotamia that we find a mastery of iron smelting, at such sites as Tell Asman, Chagar Bazar and Mari, from a period of about 2500 B.C. But the true Iron Age does not open until the development in the Hittite kingdom of Anatolia of an iron industry exploiting the rich mineral region of Armenia about 1900 B.C., and at first the Hittites maintained a monopoly of the market. The carburising of natural ores, however, only started about the time of the Sea Peoples, the White Libyans and others of the southern shores of the Mediterranean, in about 1200 B.C.

Egypt, despite its high civilisation, was backward in the development of an Iron Age—and so an iron dagger found in the tomb of Tutankhamun "must represent . . . a present from the Mitanni,"[4] who were a people of northern Syria. Later the Assyrians took the place of the Hittites as mass producers. Some 300,000 pounds of unworked iron ingots were found in the palace of Sargon II (722-705 B.C.), and "it is at about this time that Egypt was at last approaching an iron-using economy."[5]

Just as the coming of the Iron Age was late in Egypt, so it was as we might expect still later further south in Nubia and the Sudan. Thus, "iron was smelted north of Khartoum from 400 B.C."[6]

In Europe we find iron about 1800 B.C., but it is at the Hallstatt period of 1200 B.C. or thereabouts that the European Iron Age really opens.

There is no warrant whatsoever for the claim for an advanced iron smelting technology in the Cushitic part of Africa at an early date, and certainly not 2000 years before it occurred in Europe—which, if we take the 1200 B.C. date as approximately right for Hallstatt, would give us a date of 3200 B.C., a time before the Iron Age had commenced even in the regions from which we have overwhelming archaeological evidence.

However, this has nothing whatsoever to do with the Negroes and so is irrelevant to the argument.

Julian Hartt continues:

> These black Africans skipped the copper and bronze ages, going directly from stone to iron.
>
> As early as 3000 B.C., Egyptian paintings depicted these black Africans bringing iron north to Egypt. By the middle of

[4] *Concise Encyclopædia of Archaeology*, edited by Leonard Cottrell, Hutchinson, London, 1960, p. 236.
[5] *Ibid.*
[6] *Op. cit.*, p. 314.

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the 8th century B.C., the Cush Empire had conquered Egypt and set up the 25th dynasty there, to reign until expelled by Assyrians a century later.

Meroe, its capital, was a thriving focal point of trade, with thousands of camels bearing tons of goods in and out.

The Black Africans who skipped the Copper and Bronze Ages were the Negroes—because although they lived near the great chalcolithic and bronze civilisation of Egypt they never adopted any of its technological processes of working in these metals, and it was only much later, partly through Caucasoid and Hamitic conquests, that they were suddenly brought into the Iron Age. This is true enough, and being so it explodes the whole myth of the Negro Golden Age.

However, Hartt reverts to his claim that the Cushites were Negroid. From an early period "black copper"—iron—was known to the Egyptians, but it was not worked by them by the normal iron smelting technology, and there is no doubt that if any iron was brought north into Egypt it would have been mainly on the backs of Nubian porters, who would have been depicted as dark, and perhaps even Negro slaves were used by the Nubians, but this does not prove the Negroes were the source of this rare metal and the rarer knowledge of its use.

The conquest of Egypt by the Cushitic Nubian dynasty has nothing to do with Negro exploits. Nubia was a thoroughly Egyptianised state in which the upper classes were largely Egyptian. At one stage it gained its independence from Egypt, and at another, in 730 B.C., the Nubian king conquered Egypt and founded the twenty-fifth dynasty, which lasted till 663 B.C. But all this is quite irrelevant to Negro history and racialist Negro claims of grandeur in a Golden Age.

However, Hartt then continues his article by telling us that

> There also was the great black empire of Songhai, with its capital Gao on a bend of the Niger River in West Africa, another great trade center from the 8th to 11th centuries A.D.
>
> By the 15th and 16th centuries, however, these mighty domains slip from the pages of history. Their peoples and the Negro race with them did not have a story of their own again until the turn of the 20th century.

Certainly he is now getting geographically a good bit nearer to the lands of the Negroes, and for the first time he is making claims which might contain some element of truth to merit consideration. But even here we find both ethnological inexactitude and historical exaggeration which make even these claims quite incorrect in their emphasis.

The Songhai empire was part of a group of states which existed in the western Sudan throughout the European Middle Ages.

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The first of these was Ghana. This was geographically different from the Gold Coast, which adopted the name of Ghana in order to build up a glorified ancestry for itself, just as the Black nationalists of Rhodesia propose to call their state Zimbabwe—if they ever get control of it. Ghana was destroyed in 1240 A.D.

Bonnel de Mézières located its capital, Kumbi Saleh, in 1914 and carried out excavations, and others have worked there as late as 1951. Kumbi is about a square mile in area and contains a large number of Moslem graves.[7]

> All the material found during the excavations is medieval (Arabic inscriptions, early enamelled pottery, iron tools and weapons). The town must be the city of Ghana inhabited by Arab merchants of which El-Bekri speaks in about A.D. 1067. . . .
>
> Marble tombstones inscribed with Kouric Arabic characters, dating from A.D. 1100 to 1120, have been dug out of a royal cemetery near Gao. They were carved in Almeria, in Spain.
>
> The Mali Empire succeeded that of Ghana in A.D. 1240 and reached its peak in 1325 when the Sultan Mansa Moussa made his pilgrimage to Mecca, taking with him a fortune in gold and spending it in Cairo and the holy towns of Arabia. . . .
>
> The last of these huge Sudanese states was the Songai Empire, with first Kukia and then Gao as the capital. It lasted until 1591, when it was destroyed by the Moroccans of Djuder. No archaeological remains represent that period other than the tomb of Askia El Hadj Mohammed and mosques in Timbuktu.

From all the evidence, of which I have only quoted a little, it is clear that these ancient "Negro" kingdoms were founded by conquering Hamitic Berbers and Semitic Arabs—all Caucasoids. The only Negroes in the populations were the slaves.

Since those times the peoples of these regions have become progressively more Negroid, so that today the populations are much less Caucasoid than they were formerly. This is partly due to the fact that such hot climates are not suitable for permanent White settlement. Thus the Fulani, who were clearly once of Caucasoid origin, are now mixed and predominantly Negroid.

Since other exponents of the Negro Golden Age refer to Ife and Benin as great Negro kingdoms in Nigeria, it is as well to make some mention of these in concluding.

It is true that in the western part of Nigeria organised states arose which were much in advance of the normal Negro societies found elsewhere. They dated from about the thirteenth or fourteenth centuries and lasted on at a relatively high peak of cultural development (judged as Negro civilisations) until after the Portuguese arrived on the coast in the fifteenth and sixteenth centuries. There was a marked cultural peak from about the fourteenth to the

[7] *Op. cit.*, p. 69.

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seventeenth century, after which there was a steady decline. By the nineteenth century, for instance, Benin City was noted for slavery and reeked of human sacrifices, and the British had to occupy the territory in order to suppress these atrocities.

It is clear that there have been two inspirations of this unwonted degree of development in civic life (primitive though it was in general organisation) and in plastic art (which reached some degree of perfection). The first came from the Berber and Arab civilisations to the north, and the second inspiration derived from the incoming Portuguese. C. G. Seligman attributed the earlier bronzes to a possible North African derivation but saw Portuguese influence in the later work.[8]

It is probable that this earlier influence from the Islamic north may be seen in the High God concept which is associated with this group of peoples (Kwa speakers, Yoruba, Edo, and similar nationalities). The idea of a god associated with whiteness and another with iron also suggests northern influence. The Muslim cultural penetration into this region and the patrilineal system of descent followed by some of these peoples such as the Edo, the ruling tribe of Benin, instead of the more truly Negro cultural system of matriarchal descent, are significant of this cultural and to some extent biological influence from the north. Therefore, without denying the Negro peoples the credit for their real achievements, it will nevertheless be seen that these West African cultures—which did achieve a higher level of civilisation than other Negro cultures—were influenced, if not started, by the incursion of Caucasoid elements from the Muslim civilisations on the southern side of the Sahara, and then they were partly sustained by the coastal penetration of Portuguese and other overseas influences.

All through their history the Negroid peoples have lived on the thresholds of great and ancient civilisations such as those of Ancient Egypt, Carthage, the Sea Peoples of Libya, and the Cushites, especially in Ethiopia. In later times they have also had the advantage of contact with the Arabs and Berbers in the Sudan and as far west as West Africa, as well as with Arabs down the east coast of Africa, and this has been supplemented by Indian and even Chinese influences. Yet the Negroes have been slower to respond to the technology of these civilisations than perhaps any other racial group in like circumstances, except for the Australian natives and the Bushmen. In so many ways the Negroes had a privileged position, because they had an environment in which it was possible by energetic work to accumulate capital (the basis of any advance in civilisation) for future generations, and they had great White civilisations near at hand from which to learn. Nevertheless, they have never taken advantage of these very real opportunities which nature has provided for them. Unlike either the Celts, the Germans

[8] *Races of Africa*, Oxford University Press, London, 1961, p. 46.

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or the Slavs—who were far from the great centres of civilisation and had to struggle with the hostile environment of the northern European forests and mountans, but nevertheless exploited new techniques as soon as they became known to them, and converted their hostile environment into the centre of later world civilisation—the Negroes remained largely untouched by civilisation except for some incipient, barbaric and bloody beginnings in Benin, Ashanti and similar places in West Africa.

We have therefore to face the fact that the Golden Age of Negrodom is today, not in the past; for under White leadership, with aid and charity on an unprecedented scale, and with ready-made states created by former colonial governments for them to run, the Negroes have achieved a standard which they have never enjoyed before.

The Negroes' cause will not be served by the deliberate propagation of untruths concerning their innate ability, or by the fabrication of a tissue of lies into an allegedly glorious Golden Age—of the credit for which they are supposed to have been cheated by a combination of the force of circumstances, the evil suppressions of White historians, and the results of the slavery which the Negroes have suffered all through their history.

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THE TABLE OF PEOPLES OF THE TENTH CHAPTER OF GENESIS

By F. J. LOS

In my previous article[1] I tried to classify, on a racial basis, the peoples of ancient Palestine in the time of the Judges and the first Israelitish Kings. It will be interesting now to investigate how far the affinities between these peoples were known to the Israelites themselves and what peoples they knew outside their country. The famous "Table of Peoples" of the tenth chapter of Genesis affords the data which are indispensable for answering this question.

This valuable document evidently dates from a much later time. As some of the peoples named in it did not reach the Near East before the beginning of the sixth century, it cannot have been written earlier than shortly before the beginning of the Babylonian captivity (586 B.C.).* Therefore the world it depicts is surely not that of the Israelites of the days of David and Solomon.

An image which is more confined to the population of Palestine and Syria forms, in Wellhausen's opinion, the basis of the well known story of the drunkenness of Noah in the ninth chapter of Genesis. The three sons of this "ancestor of mankind" are here actually Shem, Japheth and Canaan, the descendants of whom are regarded as the inhabitants not of the whole earth but of these two countries. By Shem are meant the Hebrews and Aramaeans, whereas with Japheth probably the Hittites and Philistines are alluded to, according to this author. When it is said "he shall dwell in the tents of Shem," this refers to the living of both these peoples in the midst of the Semites, and when it is prophesied of Canaan "a servant of servants shall he be unto his brethren," this hints at the subjection of the Canaanites to the other peoples of Palestine.

Much wider is the horizon of the author of the "Table of Peoples," sometimes dubbed the oldest racial document of the world. It is true that Sayce—whose exposition I shall follow here—sees in it mainly a geographical and not a genealogical classification, but this view seems only partially to be justified by the facts. It would be, *a priori*, unlikely that in classifying the surrounding peoples an originally cattle-breeding people like the Israelites would have wholly ignored the genealogical principle[2]

[1] "The Peoples of Ancient Palestine," THE MANKIND QUARTERLY, Vol. VII, No. 2, October-December 1966, pp. 93-102.

*Although it was collated, elaborated and annotated at a late date, parts of it contain elements which presuppose a patriarchal dating.—EDITOR.

[2] Historiography based on this principle is, according to Gautier (1937, p. 80 ff.), also found among the better historians of another cattle-breeding people, the Arabs—for instance, the famous Ibn Khaldun (1332-1406).

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which was the basis of their social organisation. My investigation will show that this virtually was not the case.

THE SONS OF JAPHETH

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras" (Genesis x, 2).

Gomer doubtless meant the Kimmerians, the Thracian people who left their previous dwelling place in southern Russia at the end of the eighth century B.C. and penetrated into Asia Minor, there to cause a great disturbance. Assyrian reports from this time speak of an irresistible onslaught of the *Gimirrai*—the Kimmerians—on the kingdom of *Urartu* or *Viainas* (Van), the Ararat of the Old Testament. The suicide of its king, Rusa I, in the year 714 B.C. was presumably connected with this event. His son, Rusa II, was probably able to expel the invaders, for during his reign the kingdom of the Khalds (in Greek, *Alarodioi*) was freed of them. At a later time this king altered his course and allied himself with the Kimmerians, the Sakerdians and the Medes to attack Assyria.

It was against this formidable coalition that the Assyrian king Assarhaddon called in the aid of Bartatua, king of the *Ashguzai*, the Scythians. These Iranian horsemen, who called themselves *Saka*, had migrated shortly before from the steppes of western Siberia and Turkestan to southern Russia, from which they had driven away the Kimmerians. Together with his Scythian allies Assarhaddon inflicted heavy defeats upon the Kimmerians in the eastern part of Asia Minor, whereupon this people turned to the west and attacked Lydia, whose king, Gyges, fell in a battle about 652 B.C. On returning to the east they were decisively beaten in 637 by the united Scythians and Assyrians.

According to Ezekiel (xxxviii, 2) Magog was the country of Gog,[3] "the chief prince of Meshech and Tubal." In this "Gog" Sayce sees Gyges, who in Assyrian cuneiform tablets is called *Gugu*, which implies that Magog meant Lydia. However, it seems improbable that a little and insignificant country—which played only a secondary rôle in the history of the Near East—would have been placed on a par with a great and mighty people such as the Kimmerians. When we note the particulars of Magog given by this author, who wrote about the year 572 B.C., in the following part of the text, it appears that in this case Sayce must be wrong.

The prophet sketches them as a mighty people with "horses and horsemen, all of them well clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling

[3]According to Sayce, whose version is in accordance with the revised Dutch translation. My English Bible names them in reverse, as "Gog, the land of Magog," but this must be a translator's error as in the next verse—and also in the first verse of the following chapter—the chief prince is called Gog. Both names are so far unexplained.

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swords" (xxxviii, 4). These words clearly refer to the Scythians, whose clothing—composed of trousers, boots and padded tunics, adapted to the cold winters of Central Asia and Eastern Europe—was highly likely to impress the people of the Near East. Of Magog it is prophesied (xxxix, 2-3) that Jahweh will "cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." Then, however, he will "smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand." In fact the Scythians, whose main weapon was the bow, were excellent archers,[4] and their invasion of the Near East reached Palestine.

According to Herodotus (I, 103-105) they ransacked Media and its surroundings during a period of twenty-eight years. One of their armies even penetrated into Palestine as far as Askalon and for a time occupied Beth-shan, which was therefore afterwards called Scythopolis. At last the Median king Cyaxares (625-585 B.C.) succeeded in expelling them, but while the bulk of their army retired to the north some clans took possession of two districts of Armenia, which became called after them Sakasene and Skythene. It is evident from the words of Ezekiel (xxxviii, 2) that their prince ruled over the neighbouring peoples of Tubal and Meshech, who are known from Assyrian inscriptions by the names of *Tubla* and *Muschka*, and are identical with the *Tibareni* and *Moschi* of classical authors.

By Madai were undoubtedly meant the Medes, the *Mada* of the Assyrian tablets. Hrozny associates their name with that of the *Mitannu* (originally *Maitani*) of northern Syria, and supposes that both words mean "people of the hordes" or "people of the many." In that case they were branches of one and the same people.

It is also certain that the name Javan referred to the Ionians, primarily those of Cyprus—which the Assyrians called the "isle of the Ionians." The names of the sons of Javan prove however that the Ionians here represent the Hellenes generally. These sons are Elishah, Tarshish, Kittim and Dodanim. From Ezekiel (xxvii, 7) it appears that Elishah is the land of Hellas; Tarshish is identical with Tartessos, a region in Andalusia which had been colonised by the Phœnicians; the town of *Kition* (Citium) in Cyprus is meant by Kittim; and Dodanim probably indicates, as Cuno believed,[5] the sanctuary of Dodona in Epirus, and is not, as Sayce thought, a slip of the pen for *Rodanim*—Rhodes. Only the name Tarshish is out of place in this context.

It would be strange if Tiras meant the southern Russian river *Tyras*, or Dnestr, and that this river should be named here, because

[4]See M. Rostovtzeff, *Iranians and Greeks in South Russia*, Oxford, 1922. The bow of the Scythians, which was of the small so-called composite or eastern type, was also very likely to strike the imagination of the inhabitants of the Near East.

[5]J. G. Cuno, *Die Skythen*, Berlin, 1871, p. 265 ff.

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the Kimmerians originally dwelt along its banks. This view of Sayce cannot be true. More probable is the explanation of Cuno, who identifies this name with that of the *Treres* or *Trires*, a people of Thracian origin in the vicinity of the Balkans, some of whom had perhaps penetrated into Asia Minor at the beginning of the seventh century B.C. Presumably Tiras stands for the Thracians generally.

As the sons of Gomer are named Ashkenaz, Riphath and Togarmah, these must be the Hebrew names of Kimmerian tribes who, after the ruin of that people, had remained behind in Asia Minor. It seems unlikely that Togarmah meant the country of Armenia, as is supposed by Cuno. Possibly, however, he is right in identifying the Ashkenaz[6] with the Phrygians, who were nearly related to the Kimmerians, both belonging to the Thracian group of peoples.

From the foregoing it becomes obvious that the author of the tenth chapter of Genesis was acquainted with the affinity of the five big Indo-Germanic peoples who dominated the northern part of the world known to him: the Kimmerians, Scythians, Medes, Hellenes and Thracians. That he includes some small Alarodian peoples of Armenoid race in the same line is a forgivable mistake, as they dwelt far away and behind high mountain ranges.

The result of this investigation can be summarised as follows. Of the sons of Japheth, Gomer represents the Kimmerians; Magog, the Scythians; Madai, the Medes; Javan, the Hellenes; and Tiras, the Thracians. All these peoples were Nordics of Indo-Germanic speech. Of the remaining sons, Tubal stands for the Tibareni, and Meshech for the Moschi. These two peoples were Armenoids of Alarodian speech.

THE SONS OF HAM

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan" (Genesis x, 6).

Cush is the Egyptian name for Nubia, Ethiopia, Somalia and the Yemen, the two latter countries being taken together under the name of *Pun* or *Punt*. The very large meaning of this geographical denomination makes it understandable that it has not been possible to identify some of the sons of Cush: Sabtah, Raamah and Sabtecha. Of his two other sons, Seba must be identified with the south Arabian kingdom of Sheba, and Havilah with the sand desert which is now known as Roba-el-Chali. Both are also named more correctly as the sons of Shem.

Mizraim is the Hebrew name for Egypt, or rather for both Egypts—Lower and Upper. This name is dual and according to Sayce means "the two *Mazors*," or defensive walls, and although

[6]The name Ashkenazim, used to denote the Eastern Jews, is derived from this word.

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it was used to indicate the whole country its singular was the name for Lower Egypt, where these walls were situated. In ancient Egyptian, Upper Egypt was called *Peto-res*, "the country of the south," which was translated into Hebrew as *Pathros* (see Isaiah xi, 11).

Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim and Caphtorim are named as the sons or descendants of Mizraim The Ludims are the Lydian mercenaries with whose aid Egypt had liberated herself from the Assyrian domination in 645 B.C. By the Anamims are meant, Sayce supposes, the inhabitants of On (later Heliopolis). The Lehabims are the Libyans, the neighbours of the Egyptians, to whom belonged Sheshonk (Sisak), the founder of the twenty-second dynasty (*c.* 940 B.C.), and who also furnished mercenaries to Egypt. Naphtuhims would be the name for the inhabitants of Memphis.

Doubtless the Pathrusims were the inhabitants of Upper Egypt (Pathros), and perhaps the Casluhims lived in the Delta. The Philistines should not be associated with them—as the author of Genesis does in error—but with the Caphtorims, or Cretans. It is true, however, that the Philistines, although of Cretan extraction, had reached their new home in Palestine from the Delta—a circumstance by which his mistake can be explained.

It is uncertain what is meant by Phut, a people or a city? The view of Josephus, who thought of the Libyans, is rejected by Sayce because this people is named as Lehabims. Sayce connects this name with that of *Phut-Javan*, "Phut of the Ionians," recorded in a fragment of the annals of Nebuchadnezzar. According to this fragment, in the thirty-seventh year of his reign this monarch defeated the army of Pharaoh Amasis, together with the troops of *Phut-Javan*. Amasis was a Hellenophile who granted all sorts of privileges to the Greeks and maintained a Greek bodyguard. Probably Sayce is right when he identifies Phut as the city of Cyrene, which was founded in 631 B.C. and was the birthplace of one of Amasis' wives. Next to Lydia, Cyrene furnished mercenaries to Egypt and other states, and hence both are named together by the prophets.[7]

Canaan is represented as the ancestor not only of the Canaanites proper but of all the peoples who lived in western Palestine at the time of the arrival of the Israelites. This follows from the enumeration of his descendants: Sidon, his first-born, and Heth, and then the Jebusites, Amorites, Girgasites, Hivites (Horites or Hurrians), Arkites, Sinites, Arvadites, Zemarites and Hamathites. The remark that the families of the Canaanites were spread abroad refers to the overseas colonisation of the Phœnicians.

Of course it is a mistake to reckon the Amorites, Girgasites and Horites as the sons of Canaan, but the origin of these peoples must

[7]See Ezekiel xxvii, 10. Elsewhere Phut is translated as "Libyans" (*cf.* Jeremiah xlvi, 9, and Ezekiel xxx, 5).

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have been unknown to the composer of the Table. Moreover, it is probable that these peoples had by his time almost lost their identity as separate nations, absorbed as they were by the surrounding Canaanitic population. The remaining "peoples" are not peoples at all but the inhabitants of Phœnician towns and other settlements—Arka, Sin, or Sina, and Arad, or Arvad, in the coastal strip, and Zemar and Hamath in the interior.

It appears that this part of the Table is based neither on racial nor on linguistic affinities but is mostly geographical in character. None the less it is conspicuous that nearly all the enumerated peoples belong to the older layer of population of the Near East. The Cyreneans and to a certain degree also the Lydians are in this respect the only exceptions.

This part of the investigation can be summarised as follows. Of the sons of Ham, Cush represents the Ethiopians and Mizraim means the Egyptians. These peoples were of Ethiopid and Mediterranean race respectively, and both of them spoke Hamitic languages. Phut means the inhabitants of the city of Cyrene, who were mainly Nordics and spoke Greek. Canaan is the ancestor of the Phœnicians and older peoples of Palestine generally, a mixture of races who spoke Semitic languages.

THE SONS OF SHEM

"The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram" (Genesis x, 22).

Elam was the mountainous region to the east of Babylonia and the name of a state which played a prominent rôle in the ancient history of Mesopotamia. Its capital, Susa, is one of the oldest and richest sites of prehistoric culture in the Near East. As appears from Assyrian bas-reliefs the population of this country belonged mainly to the Armenoid and not to the Orientalid or East Mediterranean race. The Elamites depicted on these monuments are of the same round-headed type with prominent nose and receding forehead as the ancient Sumerians, who are not represented in the Table. They spoke an Alarodian language which survived in Elam until the time of Darius, as is proved by the famous inscription of Bisutun, so it is evident that they did not belong to the Semites.

However, it is obvious that Asshur is rightly named as the second son of Shem. As appears from their reliefs the Assyrians in Mesopotamia were the purest representatives of the Orientalid race at the time at which the "Table of Peoples" was composed. By their sense of military discipline and political organisation they were, as Sayce remarks, unique among the Semitic peoples. However, according to Sayce, from the beginning they formed only the ruling class in their country. As soon as this class was exhausted their empire was ruined, and the Armenoid element of the population came anew to the foreground. The fact that the Assyrians

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of a later time were no longer divided into tribes could explain the apparent childlessness of Asshur.

It is conspicuous that no ancestor of the Babylonians is named in the Table. But elsewhere in Genesis (xxii, 21 and 22) Chesed, an uncle of Aram and brother of Huz and Buz, figures as the progenitor of the Kasdim or Kassites,* the name given in the Old Testament to the Babylonians, who were during a long period (from 1730 to about 1150 B.C.) dominated by this people. Huz and Buz, according to Sayce, appear in Assyrian inscriptions as *Khazu* and *Bazu*.

Arphaxad,† through his son Salah and his grandson Eber, was the ancestor of the Hebrews. To Eber were born two sons, Peleg and Joktan. In the days of Peleg—who figures here as the second ancestor of the Hebrews—the earth was divided, that is, the peoples were separated. This passage presumably hints at the Babylonian confusion of tongues related in the following chapter. Some of the thirteen sons of Joktan can be identified with tribes or regions in the south-eastern part of Arabia, from which it appears that Joktan figures as the progenitor of the Arabs.

By Hazarmaveth Sayce thinks is meant the modern Hadramaut. Ophir is the seaport at which Phœnician seamen called on their way to India, and Havilah—as we have already seen—is the sand desert Roba-el-Chali. That Sheba is named here is not surprising if we take into consideration the fact that the rulers of this mighty empire had subjugated the northern part of Arabia in the eighth century B.C.

That Lud—the Lydians—figures among the sons of Shem is incorrect, as the inferior classes of this people probably belonged mainly to the Mediterranean race, while its nobility was Nordic and its language was Indo-Germanic.

When Aram appears as the ancestor of the Aramaeans, the *Arumu*, *Aramu* or *Arma* of the Assyrian tablets, this is not quite in concordance with the close affinity that existed between them and the Hebrews. The connection between these two peoples was doubtless more intimate than that between the last-named people and the Arabs. Of Uz, Hul, Gether and Mash, the four sons of Aram, only the last can be identified with certainty, as *Mas* or *Mash* in the Assyrian inscriptions is the name for modern Nejd. Uz, the land of Job, must be sought in the same surroundings.‡

*Chesed, or the land of the Kasdim, was in Upper Mesopotamia on the borders of Syria, but the name was used, by extension, to include all the lands beyond, down to Chaldea.—EDITOR.

†Arphaxad means "the land of Chesed."—EDITOR.

‡As far as the Bible is concerned the Hebrews and the Aramaeans came from Chesed, Padan Aram and Naharaim in Upper Mesopotamia. These regions were settled by Nordic Indo-Europeans who were in process of Semitisation. This accounts for the confusion of linking these two peoples together, and with the Lydians, as well as with the Semites.—EDITOR.

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Apart from some misconceptions and mistakes (Elam and Lud) it appears that this part of the Table is based mainly on the racial affinity of the Semitic people, and it can be summarised as follows. Of the sons of Shem, Elam stands for the Elamites, a people of Armenoid race and Alarodian (Caucasian) speech, while Lud figures as the ancestor of the Lydians, who were mainly of Mediterranean race although they were dominated by a Nordic nobility and spoke an Indo-Germanic language. Asshur represents the Assyrians; Arphaxad, the Hebrews and Arabs; and Aram, the Aramaeans. These three peoples were Orientalids (East Mediterraneans) of Semitic speech.

CONCLUSION

Doubtless the "Table of Peoples" is somewhat spoilt by the passage about Nimrod, which is out of place there. This mythical hero is named as the founder of Babylon and other Mesopotamian towns. It is curious, however, that he appears not as the son of Asshur or Arphaxad—as might be expected—but of Cush, the eldest son of Ham. Could it be true that Nimrod, the "mighty hunter before the Lord," here figures as the representative of the oldest layer of population of Syria and northern Mesopotamia, which was possibly Hamitic in speech and Cro-Magnon by descent? The hypothesis is tempting, but perhaps too daring.*

Notwithstanding all its mistakes, the "Table of Peoples" is the product of a wide view and a grand conception. In its dry wording it clearly reflects the antithesis between an older population that had become stationary, and was mixed in racial character, and two dynamic races which had maintained their purity and were able to drive out or conquer these autochthones. If the composer of the Table is also the author of the preceding chapter it can be assumed that he was conscious of this process, as is attested by the curse of Canaan. The greatest defect of his scheme is his failure to consider the Alarodian peoples of Armenoid race as a separate group. But only in recent times have modern anthropologists and ethnologists discerned the real nature of these little known and not very dynamic peoples.

Certainly it was no exaggeration when Cuno wrote about 1870:

> The Table of Peoples of Genesis x can, in respect of its ethnological value, hardly be valued highly enough. It is therefore very interesting that the grouping of peoples into families has been effected here in a manner which was unknown to the rest of antiquity and which only in our own century has come into use again with the help of comparative philology.

*Nimrod was Merodach. The correct translation seems to be "mighty hunter *against* the Lord." This would indeed indicate that he represented an earlier and displaced culture.—EDITOR.

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I can add that not only for linguists but also for workers in the fields of ancient ethnology and anthropology this unique document is certainly of the highest value.

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We must apologise for a printers' error in "The Peoples of Ancient Palestine" by F. J. Los in THE MANKIND QUARTERLY, Vol. VII, No. 2, October-December 1966. The third and fourth lines on page 99 should read: "Contrary to the usual assumption there is doubt as to whether the Philistinian hero Goliath was himself a Philistine."—EDITOR.

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The Scottish Opinion Survey

By ANTHONY J. C. KERR

The idea of conducting an opinion survey on Scottish self-government first occurred to me at a meeting of the Glasgow Mensa[1] group, which I had been invited to address on the subject of Scottish Nationalism. Though small, this meeting was very successful in that many questions were asked, none repetitive and all of a high intellectual order, as befitted such a gathering.

It seemed clear to me that somebody ought to find out just what the educated minority thought on this issue—and, more important still, their reasons for thinking as they did. The sample should be nationwide and broadly representative of occupational groups, as well as geographical regions, and of cities, large and small towns, and rural areas. The results could then be compared with those obtained in local plebiscites and sample polls, as well as elections in places where self-government of one kind or another has appeared on party platforms; for instance Stirling and West Lothian where nationalists are strong, and Highland constituencies now represented by Liberal M.P.'s.

We should be aware at the outset, however, that comparisons of this kind are difficult, because many people who favour self-government in principle do not vote for it at elections, generally because they feel the Scottish National Party or Liberal candidate (the Liberals also stand for Scottish self-government) is unlikely to be elected, while in some constituencies the reverse may happen—people who are not nationalists themselves may vote for the Scottish National Party, either because it is runner-up to a party whose ideas or local representative they dislike or because they feel it would be advantageous to have one or two nationalists in Parliament "to stir things up," as they often put it. The Liberal Party likewise collects votes from people who are not committed Liberals—generally Labour supporters who see no hope of electing their own candidate and are anxious to keep the Conservative out.

Hence it was desirable that the original élite sample should be worth while and interesting in itself, providing a contrast between those living in communities of various types, between different regions, and between people who might for various reasons be

[1]Mensa is a society consisting of people who have scored 148 or more in an intelligence test, placing them in the top two per cent of the population. They are not required to accept any aims or policies, nor are they committed to anything beyond the payment of a two-guinea annual subscription. Most members are relatively young, a high proportion being students and a majority of the rest being found in business and the professions. (Further details may be obtained from R. A. Candy, 77 Archery Road, London, S.E.9.)

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expected to react in different ways. After some thought I set it up as follows:

1. The 199 Scottish provosts (including the Mayor of Berwick) and the Chairman of a New Town Development Corporation.
2. 100 Scots living in Scotland and listed in *Who's Who.*
3. 100 Church of Scotland ministers.
4. 100 Roman Catholic priests, mainly parish priests but also some curates to provide a younger element.
5. 100 doctors practising in Scotland.
6. 100 lawyers practising in Scotland.
7. 100 chartered accountants practising in Scotland.
8. 100 heads of junior secondary schools in the public system.
9. 100 masters in "fee-paying" grant-aided and independent schools.

The reasons for this choice should be further explained. I felt that the provosts collectively represented a very considerable influence, and at the same time by including them all I was able to have a reasonable number of small shopkeepers and industrial workers in my sample. A possible alternative would have been to take 100 provosts and 100 trade union officials, but I was not sure where to find these last, whereas a list of all the provosts was readily available in the *County and Municipal Year Book for Scotland.* The *Who's Who* sample was included to give adequate representation to the traditional upper class. Among them were eight peers and fifteen baronets, as well as several knights and retired officers with the rank of brigadier or rear-admiral and above. The ministers were included because of their enduring influence in many small towns and rural communities, and as being the element which I expected to be most thoroughly Scottish in their background, sentiments and ideas. The priests were included as what I supposed to be the least Scottish element.

The headmasters, like the ministers, were chosen because of their local influence. Since, in the smaller communities, they are often very similar to the ministers in background and outlook, I included few ministers from the North-east of Scotland where there are many very small secondary schools. To provide a contrast with headmasters in the public system, I picked 100 masters from independent and semi-independent schools, many being graduates of English universities and some being Englishmen. As in the case of the priests, my basic assumption that they would react in a less Scottish way proved to be largely mistaken—indeed it was wholly erroneous so far as the masters from grant-aided (semi-independent) schools were concerned.

The doctors were included because, to the outsider, the typical "professional" Scot is often a doctor. Again, like provosts, ministers and headmasters, they have considerable influence in

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smaller communities. The accountants were there because I needed some businessmen in my sample and the quickest way to find them was through the accountants' section of the *Scottish Law List*. Finally I took the lawyers because I expected them to be jealous defenders of anything distinctively Scottish and yet not too dissatisfied with present arrangements from a material standpoint.

Having set up my sample I addressed 1000 envelopes and had a leaflet duplicated briefly explaining the purpose of the survey and outlining the main features of the present system, the federal system and national independence. This leaflet was somewhat biased in favour of independence, mainly because I expected most of the recipients to be committed supporters of the present system, or at any rate to accept complacently its basic assumption that Britain, rather than Scotland, is the national unit and the proper object of our allegiance, and that Scotland is too small, too poor and too weak to stand alone.

The leaflet, as can be seen, embodied a ballot form. The other side was left blank for comments, questions and objections—and several people objected to the nationalist bias, which I admit in retrospect may have been a mistake, though I feel it should have had little effect on 1000 people of whom 550 at least were university graduates and 900 or more had a complete or nearly complete secondary education. With each leaflet I enclosed a business reply licence envelope addressed to myself. All copies were sent off between about 25th and 28th November 1966. The leaflet read as follows:

SCOTTISH OPINION SURVEY

The purpose of this survey is to find out what responsible Scots think about the future of Scotland.

You are asked to choose between three systems under which this country might be governed: the present system, federal self-government and national independence.

It will be helpful if you indicate a second preference as well, but if you feel strongly committed one way rather than another an X against your only choice is quite acceptable: X's and 1's will be counted together.

It will also be helpful and interesting if you can state briefly the reasons for your choice or choices, and any objections or questions which you would like to see answered by the supporters of the present system, federal self-government or national independence. Space is provided for this purpose on the back of this form.

You are no doubt familiar enough with the present system, under which all control is vested in Westminster, where Scottish M.P.'s can always be out-voted and often fail to turn up for important debates concerning Scotland. Under this system,

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however, there is some administrative decentralisation, and Scotland has her own Church, schools and laws.

Federal self-government would involve a Scottish government and parliament for Scottish affairs, however defined: such matters as defence, foreign trade and foreign policy would still be controlled from Westminster. It would be necessary to work out (*a*) which authorities are to handle which matters, (*b*) who is going to raise the taxes and how they are going to be shared out. Moreover, decisions on foreign trade and defence, taken in England, mainly by English politicians, and mainly for English reasons, would continue to have great influence on the life of Scotland.

National independence means what it says. Scotland would have to stand entirely on her own feet like Denmark or Switzerland. Whether she prospers or fails under that system would depend on the wisdom of her leaders and on the energies of her people: she would be mistress of her destiny and would have to make the best or the worst of it.

From Scotland's point of view the present system means domination by England in return for a ten per cent share in running England. The federal system means divided responsibility, with the major levers of power still mainly in English hands. National independence means that we are free but have to take the risks that go with freedom. It may be worth noting that quite a few small nations do so, and not only survive but prosper.

Please make your choice and give your reasons as soon as possible. There is no need to sign the form or identify yourself in any way. The code sign on your ballot form will merely help the organiser of this survey to establish whether doctors, for instance, vote differently from lawyers or ministers. A business reply envelope is provided for your use.

This survey is not connected with, or sponsored by, any political party or organisation. Results will be published in a national newspaper in due course.

BALLOT FORM

Please mark 1 against your first choice and 2 against your second choice, or X against your only choice.

PRESENT SYSTEM .....

FEDERAL SELF-GOVERNMENT .....

NATIONAL INDEPENDENCE .....

Space overleaf for comments, questions and objections.

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SURVEY RESULTS, BY OCCUPATIONAL AND SOCIAL CATEGORIES

Category	Number	Votes for Present System	Votes for Federal System	Votes for National Independence	Void Votes	Total Votes
Provosts	200	25 (4)	22 (7)	20 (9)	—	67
Who's Who	100	20 (6)	7 (2)	4 (3)	1	32
Ministers	100	8 (5)	14 (6)	10 (6)	—	32
Priests	100	6 (1)	10 (5)	9 (3)	1	26
Doctors	100	8 (2)	13 (5)	6 (1)	—	27
Lawyers	100	15 (9)	11 (2)	3 (2)	1	30
Accountants	100	12 (8)	4 (1)	5 (1)	—	21
Headmasters	100	19 (9)	13 (4)	10 (5)	—	42
Schoolmasters	100	6 (3)	14 (4)	1 —	1	22
Unidentified*	—	2 —	1 —	— —	—	3
Total	1000	121 (47)	109 (36)	68 (30)	4	302

In each category the first figure under any of the three choices represents the total number of votes, and the figure in brackets indicates the number who gave reasons for their choice or made comments of some kind.

*Two supporters of the present system removed the code sign by cutting off the corner of the form to prevent me from identifying the occupational category. I have reason to believe that they were provosts who felt I might be able to identify them by the postmarks on their envelopes. One federalist took the same precaution.

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About 300 replies eventually came back. The percentage response varied slightly by regions, more by type of community, and still more perhaps by occupational and social groups. Analysis by types of community was not possible at a level of accuracy which would have made it worth while quoting any figures in this article since I had to go by the postmarks, and people living in a village might post their forms while shopping in the nearest city. It is enough to say that there was overwhelming support for self-government in small towns and in the country, and an indecisive result in the cities; and that the percentage response was also much larger in the small towns and villages. Postmarks were more reliable for analysis by regions, except in so far as people living in Fife may occasionally have posted their forms in Edinburgh.

The distribution by regions was a little more difficult to establish than by occupational categories because people did not necessarily post their forms where they lived, and because some of the envelopes came back without a legible postmark or with none at all. For this purpose I used the four provinces recognised by the Scottish Education Department for teacher-training purposes, as follows:

Province of Aberdeen. Aberdeen City and County, Kincardine, Banffshire, Morayshire, Nairnshire, Inverness-shire, Ross and Cromarty, Sutherland, Caithness, Orkney, Shetland.

Province of Dundee. Dundee, Angus, Perthshire, Kinross, Fife.

Province of Glasgow. Glasgow, Argyll, Dunbartonshire, Renfrewshire, Lanarkshire, Stirlingshire, Ayrshire, Wigtownshire, Stewartry of Kirkcudbright, Dumfries-shire.

Province of Edinburgh. Edinburgh, West Lothian, East Lothian, Midlothian, Clackmannanshire, Roxburghshire, Selkirkshire, Peebles-shire, Berwickshire, Royal Burgh of Berwick.

On this basis the regional results were:

Province	*Present System*	*Federal System*	*National Independence*	*Void Votes*
Aberdeen	22	26	16	—
Dundee	19	18	17	1
Glasgow	32	33	16	—
Edinburgh	31	21	13	3
Unknown*	14	11	6	—

*Postmarks illegible or missing.

The Edinburgh province gave an inconclusive result, partly due to three void votes (one blank and two deliberate abstentions, for which reasons were given). The other provinces all gave substantial majorities for some form of self-government; two-thirds in Aberdeen,

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a little over three-fifths in Glasgow and Dundee. Majorities against the present system were very large among the ministers, priests, doctors and schoolmasters, but somewhat less among the headmasters and provosts—perhaps due to political appointments in both cases, since these two categories were strongly opposed to the present system in outlying parts of Scotland but generally supported it in the central industrial belt. Among lawyers, chartered accountants, and Scotsmen eminent enough to be listed in *Who's Who*, there was a majority for the present system. The most surprising result was the large federalist majority among the schoolmasters: those in English-type schools gave strong support to the present system; those in Scottish-type schools were federalists to a man.

The nine socio-occupational categories are now analysed in slightly greater detail:

1. The provosts. Most of this sample belong to the working class or to the lower middle class. Many have an incomplete secondary education, or an elementary education only, having left school at the age of fourteen before the war. One, however, is a knight, and several are graduates—and they include an episcopalian canon. In the cities and the larger towns they are party politicians; in the smaller towns they may belong to a party for "national" purposes but contest local elections as independents, or they may be entirely without party affiliations. Apart from the doctors, this was the only category which included a significant number of women.

All things considered, the provosts were more representative of the community as a whole than any of the other categories, which justified the double weighting of this sample. Several gave reasons for their choice at some considerable length. They showed an obvious and predictable concern with the position of the smaller community and the workings of democracy at grass-roots level. Widespread dissatisfaction with current proposals for the reorganisation of local government may have accounted for the strength of nationalism in this category.

2. Scotsmen listed in *Who's Who*. This category represents the opposite end of the social scale. It was heavily weighted in favour of the traditional upper class, as distinct from those who have arrived through their success in business, the professions or the arts. The main reason is that the self-made Scots have mostly had to achieve success abroad. Noblemen and lairds, on the other hand, usually keep up one residence in their own country even if they spend much of their time elsewhere, and several have no home outside Scotland.

Many in this category had been educated at English or English-type schools, followed by Oxford, Cambridge or Sandhurst. Another distinguishing feature was their high average age, a little over 60.

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Theirs was the only category for which actual birthdays were available, but for some of the others I had a graduation or qualification date, from which I surmised that the doctors and chartered accountants in my samples averaged out in the early or mid-thirties, and the priests were not much older.

Again, a fair number gave reasons for their choice, and on all three sides they made better sense than most. Lord Mar and Kellie, for the present system, and a peer who did not choose to identify himself, for national independence, produced two of the best replies. This category might well have been worth a double weighting like the provosts.

3. The ministers. Scottish to the core, they probably included several whose forebears had served God in pulpit and manse from generation to generation since the days of John Knox.

On all sides, like the previous group, they gave weighty reasons for their choice, and I was particularly impressed by the nationalist minister who acknowledged the possibility that our standard of living would decline in the first instance if independence were achieved, but he went on to say that it might be a very good thing for our moral fibre.

Nearly all were graduates of Scottish universities, often holding the M.A. as well as the B.D. degree. To avoid over-representation of North-east Scotland, which has many provosts and headmasters, I took most of them from the central industrial belt and from South-east Scotland.

4. The priests. This was a very interesting group which proved to be much more Scottish-minded than I had expected. All dioceses were represented, although somewhat unevenly. Some were Scottish Catholics of many generations' standing, especially in areas where the old religion has always held its own. Others may have been converts, and others again were Irish-born, but a majority were probably Scottish-born of Irish descent, like most of their flock. Relatively few gave their reasons. Those who did seemed much less anxious about the possible risk of anti-Catholic bigotry in an independent and mainly Protestant Scotland than some Catholic laymen from other categories. I might add that, on the other side, there was absolutely no sign of the old Orange rallying-cry "Home Rule means Rome Rule." The educated classes are obviously well aware that this particular danger at least is non-existent, and their arguments against self-government are based on more rational considerations.

5. The doctors. This group ran absolutely true to type. I had plenty to choose from and was therefore able to disperse them fairly well round the map. I mostly chose them young (qualified since 1950) to make up for the elderly *Who's Who* sample. Almost all had qualified in Scotland and were presumably born and educated

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there, since Scotland is renowned as a doctor-exporting country, although a few may have been Englishmen who went there to study, liked it and stayed. They generally had little time to give reasons. Those who gave them were brief, and fewer altogether replied than in most other categories.

I expect many of them were the sons or daughters of other doctors, and most had a professional middle-class background—the lengthy and expensive course and the delay in reaching any sort of earning capacity tends to put off the working-class "lad o' pairts" who is more likely to choose engineering, science, teaching or (if a Catholic) the priesthood. But I had no direct evidence of their social antecedents.

6. The lawyers. Their background was somewhat similar to the doctors'—usually from the upper middle class and often born to the profession. Many had B.A. degrees, indicating that they had received their higher education in England and therefore had probably attended English or English-type schools. They were heavily concentrated in the four cities, but I went out of my way to pick a reasonable number from smaller towns.

7. The chartered accountants. To all appearances they were similar to the lawyers in social and educational background. They were probably the youngest category of all, but the most conservative in their ideas—if anything more so than the *Who's Who* category, several of whom were reluctant supporters of the present system, while others, voting for the federal system, indicated that they would really prefer independence but felt it might be going too far under present-day conditions.

The reasons for this are not clear. Possibly it is because the accountants operate within the framework of the existing economy, which of course is closely integrated with England, and they cannot really visualise Scotland as a separate entity. The traditional upper class are perhaps a little less inclined to look at life and politics in terms of imports and exports and balance-sheets—their roots are deeper in the soil. It may be that the Scottish National Party and, still more, some of its fringe adherents and friends have been less than fair to this section of the community. It is true that the nobles voted for the Treaty of Union (though Lord Belhaven made the best speech against it), but they also wrote the Declaration of Arbroath. At any rate it seemed probable from some of their replies that they were unionist because they feared that an independent Scotland might be rather hostile to them as a class, whereas the accountants simply looked on a small independent nation as a bad economic proposition.

8. The headmasters. By definition this category consisted exclusively of university graduates, generally of M.A. or B.Sc. standing, with a few holding higher degrees. Their geographical

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distribution was very uneven because junior secondary schools in the cities are often very large and therefore rather few, whereas in the south-east every town, and in the north-east every parish, has its own secondary school. Scotland's Laconia, the dour land of Buchan, provided a quarter of this category, and the province of Aberdeen as a whole accounted for more than half, nearly all being for some kind of self-government.

Unionist headmasters were to be found in the central industrial belt, where appointments are often more or less political. Several were Roman Catholics, and were possibly afraid of what a nationalist government might do to separate schools—as amalgamation of schools naturally brings some headmasterships to an end, and in most places the Catholic headmaster would be sacrificed, since it is generally understood that the head of an "open" school must be of the same faith as the majority of the pupils.

More replied from this category than from any other, and nearly half gave their reasons. An interesting point is that these did not tend to be specifically educational to the same extent as the accountants' reasons, for instance, tended to be economic.

9. The schoolmasters. This group was included for the sake of comparison with the headmasters. All came from independent or grant-aided "fee-paying" schools listed in the *Public and Preparatory Schools Year Book*. Ten each were picked from George Heriot's, George Watson's and Daniel Stewart's (all in Edinburgh), Robert Gordon's (Aberdeen), Glasgow Academy, Edinburgh Academy, Merchiston Castle (Edinburgh), Glenalmond, Strathallan and Gordonstoun. The first four schools are grant-aided and follow a Scottish-type curriculum leading to admission to Scottish universities. All replying from these schools supported the federal system. The other six schools are independent and follow an English-type curriculum leading to admission to Oxford and Cambridge as well as to Scottish universities. Masters replying from these schools were predominantly unionist but a few also supported the federal system, and the only nationalist in this category was at Strathallan.

The large federalist majority (complete unanimity in the Scottish-type group of schools) came as something of a surprise—I had expected much stronger support for the present system. The reasons would have been interesting but few gave them, and then only very briefly on that side, although the unionists were more explicit and *inter alia* seemed rather opposed to the Scottish Education Department.

THE SECOND SURVEY

For purposes of comparison with my élite sample I then distributed another 500 forms, 200 in Glasgow Pollok and 100 each in

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Glasgow Gorbals, Dalkeith and Kirkcaldy, and arranged for the distribution of 400 more in East Stirlingshire and Clackmannanshire, and 100 on the Isle of Mull. Various methods were used. Some forms were put through letter-boxes and others were handed out in bus queues, shops and bars. Returns are incomplete at the time of writing this article, but those which have come in indicate a substantial majority in favour of national independence, either immediately or after a period of federal government to accustom the nation to running its own political institutions once more.

The majority of those who received forms in all these areas belong to the working class, except on Mull where they are likely to be self-employed crofters and fishermen. Out of the first 66 replies received eight were in favour of the present system, one was from an anarchist opposed to any form of government, and the remaining 57 were all in favour of self-government. Three of these did not specify further, seven supported the federal system, eight opted for "federal system now, independence later," and 39 were for outright independence, including nearly all those who replied from the Isle of Mull.

Detailed replies were too few to be worth analysing. It is enough to say that the reasons given were not very different from those in the élite sample, except that such factors as unemployment and tied cottages naturally played a somewhat greater part, since they are of more immediate concern to the working class than to professional men.

The proportion in favour of self-government was exactly the same as in the Jedburgh Local Plebiscite (86 per cent) and about the same as at Kirriemuir and Peebles, though far fewer replied due to the more indiscriminate methods of distribution compared with the Local Plebiscites in which the forms were sent by post to all registered electors. The proportion in favour of outright independence was probably the highest recorded in any kind of sample poll, but no valid inferences can be drawn from 66 forms returned out of 600 known to have been distributed—delays in distribution having occurred in East Stirlingshire and Clackmannanshire. By comparison 302 out of 1000 for the élite sample is a much more respectable total, and is equivalent to, if not better than, the average turn-out in municipal elections.

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Man and Tools, Race and Culture

By RICHARD GREY SWARTZBAUGH

It would be reasonable to suppose—although such a supposition has hitherto scarcely crossed the anthropologist's mind—that in order to understand the relation between a specific human biological population and its characteristic culture we should first attempt to understand how the earliest man, perhaps the Australopithecus, was related to his culture, which we know by its eoliths or simple pebble tools. Unless we understand biology and culture in this elemental, primordial situation we cannot expect to deal with the intricate subject of modern geographical races and cultures. This paper attempts to show that the relationship between the earliest hominid and his culture suggests a relationship between modern populations of man and their cultures which is deeper than is commonly thought; deeper and profounder in fact than even a "genetic" argument would assume.

There are two traditional views, bitter enemies, which concern themselves with the relation of race and culture. The first, referred to above as the "genetic" point of view, asserts that in the final analysis the source of culture is the genes. The propensity to create a given culture is inherited, and therefore differences in the various "cultural possibilities" that distinguish one biological population from another are fixed "genetically" to their respective populations. This viewpoint has been refined in recent decades and has made itself plausible in the face of even the most stubborn opposition. But its thesis is still that the genes "cause" specific cultures.

The opposing position, which will be called the "liberal" viewpoint (a term that covers a multitude of absurdities), asserts that culture can be entirely detached from human biology. It is a "system" of man-made objects and behavior patterns which has an independent existence, and *into which one enters*—as, so to speak or for example, the immigrant steps off the boat and on to the quay in New York harbour. The biological human species can be "separated" from its various cultures in that any individual can be adopted by any culture, regardless of the population and culture of his parents. Culture is "super-organic" and beyond the biological population.

However, these opposing viewpoints, the "genetic" and the "liberal" views, are not the only possibilities. There is a third argument, one advanced in Germany by such thinkers as Oswald Spengler and Edgar Dacqué, which circumvents the entire heredity-environment problem in which so much of our thinking is entangled.

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It turns instead around the central concept of history. Human biology and culture have been intimately associated with one another for so long that they have grown together organically and have become essentially two sides of the same reality: human history. This German perspective refutes the "liberal" view, and at the same time it does not become involved in the specialized problem of human genetics, although it does not challenge this science in its final conclusions.

Before we discuss the question of the modern races we may turn to primeval man, whose association with a simple pebble tool culture is of highest interest.

Concerning the question, What is culture? it is enough to say that tools upon which primate beings regularly depend are an instance of it; and that as early as the beginning of the Pleistocene tools were used and probably made by African hominids, the first representatives of *Homo faber*. But it is not sufficient to say that these beings "acquired" culture and "had" culture. For our purposes it is necessary to understand that man came into being *with* culture, and that for a million years human history has consisted in the deepening of the relationship between the biological and cultural sides of human life. Oswald Spengler says:[1]

> . . . not only must man's hand, gait, and posture have come into existence together, but . . . hand and tool also. The unarmed hand is in itself useless. It requires a weapon to become itself a weapon. As the implements took form from the shape of the hand, so also the hand from the shape of the tool. . . . It is impossible that the formed hand was active, even for a short time, without the implement. The earliest remains of man and of his tools are equally old.

Consequently, ever since man and culture "found each other," the two have been growing together in an increasingly intimate way, so that it is impossible to say where the one leaves off and the other starts. The expression "growing together" is appropriate, since it suggests the relation of a plant to the soil in which it grows. When one knocks a potted plant off its table and the plant spills out on the floor, the plant and the soil seem to cling together, so that one can lift the earth into the planter just by picking up the plant. The soil is shot through with the plant's roots and has become a living, organic part of the life it supports. To carry the analogy further: when men uproot all the trees and plants from a landscape the soil of that land dries up and is carried off by water and wind. The landscape "dies." Now, the relationship between a culture and the human beings who support it is no less organic. Man bears the stamp of his culture in the foot specialized to free the hand from the

[1]Oswald Spengler, *Man and Technics: A Contribution to a Philosophy of Life*, translated by C. F. Atkinson, Alfred A. Knopf, New York, 1932, pp. 37-38.

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business of walking; the hand itself, which is the point of creative contact between man and his external world; the small teeth, whose chewing load is reduced by grinding and cutting tools, and whose significance in attack and defense is lost; and finally in the large brain, which directs the enterprise of the hand. Indeed, man's biology has for the most part lost meaning for a "pure" biological analysis, and it can be seen only as one dimension of human existence, a dimension through which we see the other side of human life—culture. Physical anthropology, then, is simply a perspective with regard to a larger whole, just as botany is only one side of a larger concern—ecology.

Now, for the first 500,000 years of the Pleistocene there existed the single phenomenon of culture. But following the onset of the glaciers and the spread of the hominids into Asia and Europe, and as the geographic divisions of men became races, the single "culture of mankind" became a plurality of cultures. Coon has shown that *Homo erectus* had already specialized in various directions racially, and had developed a plurality of cultures.[2] For half a million years or more the various racial lines, the modern representatives of which are the five geographic races of *Homo sapiens*, have not only been evolving physically toward the modern types but also have been deepening their relationships with their respective cultures. Of course, the species *Homo sapiens* has retained the same anatomical requirement for culture in all of its subspecies, and hence in a sense there is "human culture." But the time has long since passed when the culture of one people could be grafted on to another people, since each subspecies has become rooted to its particular way of life. We can again take an analogy from gardening. When the gardener wants to transplant a small tree from one place to another, he does not simply tear up the tree by its roots but digs up the earth around the tree and carries it and the earth together to a new place. If he attempted to plant the bare roots in new ground the tree would die. The earth may be the same kind of soil as the tree had first taken root in, but it is not the *same* earth. That is the main thing. It is exactly the same with the particular racial cultures of the world, each of which is the special soil for some one subspecies of man. The race has grown together with its own culture so profoundly that one cannot be removed from the other. Cultures have ancient associations with their races, and an attempt to tamper with a culture will bring a reaction which is biological.[3] It is not too much to say that the culture is as deeply a part of its supporting people as the genes, the particles of inheritance, are of the people. Culture and the genes are equally difficult to change purposely. Whether

[2] Carleton S. Coon, *The Origin of Races*, Alfred A. Knopf, New York, 1962.

[3] Certain primitive communities have simply stopped reproducing when missionaries, say, tampered with the traditional marriage customs. The Tasmanians were finished off in this way.

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culture is a product of the genes is problematic. What is certain, however, is that culture looks as if it were the product of the genes, because where you find one you find the other. Race and culture are two profoundly entwined sides of the same reality, the historical people.

The transmission of culture from one generation to the next is a subtle process which begins in the intimate association of mother and infant. In pregnancy the woman undergoes chemical and spiritual changes which are not only essential to the physical care of the newly born infant but also to its orientation in the society and culture. If the child is to grow into his parent's culture, this deep, primordial and organic relationship between mother and child is necessary. It may also be that the woman must be chemically prepared for this relationship, and that if the child is simply adopted the contact with the child will not be complete and the transmission of culture will be somewhat disturbed. In a more or less experimental situation where a woman, who is abstractly and ideologically disposed in the first place, adopts a child of another race in order to bring it up in her own culture, the imparting of culture is far more radically disrupted. Not only are there influences from the outside society interfering with this relationship, but it is doubtful whether the woman is a real "mother" in the first place, and hence she probably will not effectively convey culture—her child will remain largely without culture, in the deepest sense of the word culture. This situation is artificial, however, and simply serves to underscore the point of our discussion, that culture begins in an organic relationship at the beginning of a child's life, and is much more subtle than "education," which is a matter of abstract thought and the communication of that thought. Education is a final appearance of culture, not its beginning. Nor is it correct to say we can produce middle-class American citizens by "educating" ghetto children who have already acquired the seeds of culture from their parents and who through constant contact reinforce and deepen the culture in one another.

Culture at the outset is not a matter of abstractions. We can learn what culture is if we watch young chimpanzees and gorillas play in the midst of their mothers. The gorilla infant learns to make a nest like its mother's by entering into the nest building "playfully," and letting its body movements agree with those of its mother. This is partly learned behavior, and group traditions in nests arise as a result. Baboon infants learn eating habits from their mothers. But what is still more important to our discussion is that education among most primitive societies, even the education of a distinguished hunter or, among women, a skillful weaver, proceeds without abstract communication. It is a question rather of gestures that are imperceptible to the outsider but picked up instantly by the sensitive child. The child involves himself organi-

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cally, rather than abstractly, in the lives of his parents, and the habits he thus learns are refined as he matures, so that his group comes to depend on his skills for survival. What is thus begun by the mother is taken over, if the child is a boy, by the father, whose relation to his son is no less organic: it is a process of dominance and submission, signal and reception of signal, action and response. This is the way a boy becomes a hunter. It is a process which is transmitted as surely as the genotypes and phenotypes. It is organic and primordial, not abstract and "democratic." The point here—and this is the sustaining idea of this paper—is that where we find a race of men we find certain potentialities for culture. Race and culture are organically related, like a man with his tools, and they are perpetuated organically side by side.

A culture is not democratic. It cannot be shared by everyone in the world. Civilizations can be shared by everyone, but not cultures. Civilization is the most external product of a culture, and can be detached from that culture and grafted on to alien ones—which, however, maintain their own unique inner character. Spengler says: "Zivilizationen sind die äussersten und künstlichsten Zusttände, deren eine höhere Art von Menschen fähig ist."[4] The analogy of a tree again suggests itself. The outer bark of a tree can be grafted on to another tree, but the essential "life" of the organism cannot be transmitted. Culture is just such a living organism, and its two sides, man's biology and man-made objects and behavior patterns, are grown together in a living relationship. Coming back to the subject of tools, an example of a purely cultural relation between a man and the tools of his trade is a shoe repairer, particularly the European shoemaker, who is an individual of great tradition and breeding. He grows up in the midst of his father's shop, and when he is adult the tools of the trade are as much a part of him as his arms and legs. He leaves the shop seldom because he is uncomfortable away from it, and if he does leave it he carries its atmosphere and flavor with him. The entire orientation of his body suggests his shoe shop, and he transmits this way of life to his own son. But the opposite of this deep feeling for one's way of life—namely, the abstract and civilized manner—is characteristic of so many people of the large American cities. Let us take the example of a rug merchant in the Middle East, who in his homeland is a man of culture by his own right. He sits in his little shop, which is a stall so tiny that he can reach his wares without getting up, and here he calls out for trade twelve hours a day. He is poor, and one day he sets out for America with money invested by his relatives, who expect to follow him over in a few years. He takes up business easily and naturally and is rewarded by his native

[4] "Civilizations are the most external and artificial states of which a higher type of man is capable." Oswald Spengler, *Der Untergang des Abendlandes*, Verlag C. H. Beck, Munich, 1963, p. 43.

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intelligence and exceeding patience. But he does not sell rugs, but rather whatever else there is to sell—automobiles, furniture, perfume, it does not matter what it is so long as it can be sold. In the process of becoming a successful American merchant, however, he has lost culture in so far as his picture of the world has become abstract: things are not the goods of life, but are commodities reducible to money. He has lost an organic involvement with things by which and for which men live. In other words, he has forfeited culture, which he is happy to do, however, in exchange for a "standard of living."

We may conclude, then, by dealing briefly with an old question. If a child, say from Southeast Asia (a Negrito child, for instance), were brought up in a middle-class American family, would he not grow up, culturally speaking, like other members of that society? In previous paragraphs we have developed a conceptual framework for answering this question as follows:

1. The transmission of culture to the child would be imperfect. In the first place the "mother" would be ideologically and abstractly, not maternally, disposed. Also there would be influences from the community as a whole which would tend to disrupt the relationship. The relationship thus being imperfect, the complete transmission of culture from mother to child would not take place.

2. We cannot ignore the genetic factor, either. There is no reason to suppose that the child would be able, on the basis of native intelligence, to absorb the culture of his adopted parents, let alone creatively further that culture in any but a trivial sense. However, in the short run—that is, in the lifetime of one individual—it is difficult to say how far his inherited constitution would take him. The long-range capacity for culture is what concerns us, and here there is scientific evidence that the genetic results of such an adoption would be disasterous if repeated often enough.

3. Finally, the question itself is obviously an artificial one. We are not dealing with one Negrito child picked out of his native culture by an eccentric Anglo-Saxon, but rather with whole biological populations of tens of thousands of people. Here it is obvious that culture is reinforced and deepened in such populations to such an extent that religious and political tampering, which anyway is usually half-hearted and clumsy, will only touch the surface. The culture and the people are grown together for better or for worse. No amount of tampering will change this fact.

EDITORIAL NOTE

The "growing together" process is in fact genetic. A genetic mutation occurs which allows the hand to grasp the tool more efficiently; a mutation in the brain allows for the concept of using the tool and fashioning more advanced

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tools; and here or there further individual mutations occur which allow the hand, posture and gait to make use of these changes.

In the same way genetic changes in brain and temperament, and also in emotions, allow particular trends of culture to emerge and become fixed in a particular stock. For instance, left-handedness is genetic. If a stock evolved which was entirely left-handed in all its material culture this would be due to a genetic factor. Thus, cultures based on progress and inventiveness characterise the Caucasoid but not the Negroid stocks, and this is undoubtedly due to genetic factors. Conversely, the Negroid ability readily to understand—and to have a nomenclature for—involved ramifications of personal family relationships is also genetic, and is perhaps due to the great development of the auditory part of the brain.

BIOGRAPHICAL NOTE

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TAXONOMIC IMPLICATIONS OF IMMUNOCHEMICAL ANALYSIS WITH REFERENCE TO THE HOMINOIDEA

By MICHAEL M. RIPINSKY

The objective of this paper is to present the premises, methods and results involved in the molecular study of primate phylogenetic relationships. It is intended to focus the subject matter on the antigen-antibody system, or the immunochemical analysis in serological comparisons. Consequently, chromosome—or DNA structure—comparisons and other related tests fall outside the scope of this study.

The year 1899 marked the beginning of a new scientific concept when Bordet discovered that closely related species would not react to protein injections from each other. He was the first to apply comparative serology to the study of phylogenetic relations (Boyden 1942, p. 121). The idea was recognized to possess great potential value for taxonomists, and it was not long before original research began to produce fruitful results. Nuttall's (1904) application of this field to primatology showed that the precipitates which he obtained from the antigen-antibody reactions were quantitatively equal for the Hominidae and Pongidae, with progressive decrease for the Cercopithecidae, Hapalidae and Cebidae, in that order. Regardless of the inadequacy of his method, Nuttall's results were verified in more recent studies by Kaminski (1957), Scheiffarth *et al.* (1957) and, particularly, Paluska and Korinek (1960).

The comparative study of antigen-antibody systems, also known as comparative serology, measures the relative quotient of a reaction between an antigen and an antiserum which is produced by the blood against the former. The quotient is established by determining the amount of precipitation or turbidity produced by the antigen-antibody cross-reaction (Sarich 1965, p. 5). The main components in such a reaction—the principal antigenic determinants between closely related species—seem to be primarily the lipoproteins (Goodman 1963b and Blumberg *et al.* 1964). The precipitation from the cross-reaction is obtained by immunizing species A with the serum of species B, and reacting the antiserum produced by species A with the serum of a third species, which is being compared with B.

The tests of comparative serology cannot be used as an exclusive system in taxonomy. Their application must be complementary with the morphological structures of living as well as extinct forms of life. Therefore, whenever morphological evaluation is based on

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competent interpretation of relevant evidence, serological results, in order to be of value, must give biochemical support to the anatomical classification (Sarich 1965, p. 11). The data from the serum tests should be plotted independently from the fossil record, and once this is accomplished the times of divergence, obtained independently by the separate systems, should be compared.

In order to establish classification on the basis of serological evidence, and validate it as a phylogenetic system as well, it is essential to start with at least two taxa which are equally removed from a third. In consequence, the cross-reactions between taxa one and three should yield the same degree of relationship for both comparisons.

The first step requires a reaction between an antiserum and a heterologous antigen which will indicate a close morphological relationship between the elements compared. The establishment of such a fact proposes a question regarding the manner by which the structural similarity of the proteins came into existence. There are two worth-while answers: common ancestry or convergence. In the first instance the development of molecular isomers, differing in the arrangement of amino acids or in their spatial configuration from the ancestral protein, caused divergence of the protein molecules, which have since been undergoing changes on the branching paths of their chemical evolution. Thus a positive reaction between an antiserum and an antigenic protein will occur only at those loci of the molecule which have retained a sufficient similarity to the common ancestral loci. In regard to the second alternative, it appears very unlikely that large molecules like proteins which often contain many hundreds of amino acid chains as the components of their structures should undergo chemical convergence in the process of molecular evolution. However, as Beckman (1963, p. 259) notes, it should be stated that the degree of serological polymorphism is also dependent on the environment as well as on phylogeny.

The rôle of proteins in evolution is of major importance since the internal changes on the level of amino acids—the basic components of proteins—are not only capable of altering the biochemical aspects of the protein molecule, but can also be seen in terms of genetic mutations. In turn, however, the biochemical properties which are important for the organism can be related to the surface configuration of the molecule. In terms of chemical and biological evolutions these relationships signify that the progressive molecular complexity is in a direct ratio with the molecular differentiation of the organism involved (Goodman 1963a, p. 228). Thus, for example, when the mammalian group diverged from the line leading towards reptilian evolution the biological changes had to be related to certain changes in the molecular structure or the surface configuration of serologically different proteins. With the development of placental mammals the problem of maternal

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immunization to the fetal proteins had to be resolved. Henceforth, a check on a rapid divergence in protein synthesis became a vital factor during the speciation process. This was overcome by selecting for restrictive traits in the synthesis of proteins during the fetal stage. As a result proteins synthesized pre-natally—as, for example, albumin—exhibit a progressively slower rate of molecular change. In contrast, proteins which undergo synthesis post-natally, for example, gamma globulin, possess a much faster rate of evolution—a phenomenon which reflects the rate of their initial evolutionary development. Goodman (1963a, p. 229) hypothesized that these processes were particularly effective "in the phyletic line leading to man." It has to be re-emphasized that all proteins do not have the same evolutionary rate. This is of greater convenience for establishing taxonomic relationships since slow changing proteins can be compared in more distant groups, and fast changing proteins in more closely related animals. The rate of molecular change is related to the chemical function of the protein. Proteins with greater specificity, for example, enzymes, will have a slower rate of change than proteins with lesser specificity.

The system of biochemical immunity allows the vertebrate organism a highly specific manner of responses to various antigenic structures. At the same time this very ability to react to an antigen by producing antibodies is a self-injuring system, since it has also a negative effect on the physiological functions of the body, for the latter becomes capable of manufacturing auto-antibodies as well. Nevertheless, without this capacity the vertebrate would not be able to survive the molecular (*e.g.*, viruses) and organismic (*e.g.*, bacteria, parasites) invasions of the body.

On the theoretical basis that there exists a relationship between genes and serum proteins which is shown in the phylogenetic specificity, one can establish a phyletic relationship based on serological comparisons. For instance, the electrophoretic analysis detected differences in protein mobilities which were caused, as in the case of transferrin polymorphism, by a single gene variation (Parker and Bearn 1961). Thus it would seem that relatively moderately divergent genotypes in phylogenetically related branches would produce great differences in serum patterns. Actually, this is not the case. Very few pattern differences were discovered by comparing macaques, baboons and green monkeys, but more differences were found when the hominoids were compared with each other (Goodman 1963b, p. 398). It should also be added that immunochemical analysis does not show the primary structures of serum proteins, but rather reveals a syndrome of changes or mutations.

The serological findings are in relative agreement with morphological and Goodman's (1963a, p. 225) results suggesting that man, chimpanzee and gorilla form a triad in which all members are of

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equal distance from one another—that is, no one is in a closer relationship with one than with the other. In support of this relationship it is not only essential to obtain the same degree of cross-reactions among the members of the triad, but also corresponding results must be obtained from a reaction with an antiserum made to Old World monkeys, for example. Thus far the existing published evidence shows this to be the case for man and chimpanzee in cross-reactions with antisera made to rhesus monkeys.

Additional data show the existence of a partial immunological identity between human and cynomogus iron-binding serum beta globulin (transferrin) (Beckman, Hirschfeld and Söderberg 1961). Arfors and Beckman (1961) also reported complete immunological identity between human and chimpanzee transferrins. By using anti-human sera produced in rabbits, Roulet *et al.* (1960) observed partial identity reaction between the albumin, alpha-2 macro-globulin and gamma globulin fractions of human and rhesus monkey sera.

All experimental results indicate that man forms a closer relationship with the African apes than with the Asiatic. When albumins of the Hominoidea were reacted with the antisera of rhesus monkeys to human albumin, gorilla and human albumins were shown to be very similar, chimpanzee albumin was in slight divergence from the human serum, while the albumins of the Asiatic apes were in a more pronounced divergence (the orangutan's being most) from the human protein as well as from each other. Further cross-reactions of antisera to chimpanzee serum demonstrate *Pan's* more recent common ancestry with *Gorilla* and *Homo* than with *Pongo* and *Hylobates* (Goodman 1963a, p. 223).

ANTIGEN-ANTIBODY REACTIONS

In this type of comparison ape albumin showed a close relationship to human albumin, although orangutan exhibited a slight divergence from this pattern in the structure of its albumin. Yet the albumins of the cercopithecine never developed a larger cross-reaction than the serum of the orangutan, and—in turn—ceboid albumins developed more inferior cross-reactions when compared to cercopithecine (Goodman 1963b, p. 390).

IMMUNO-(GEL)-DIFFUSION COMPARISONS

This system is based on the diffusion process of immunochemical reactants from a liquid phase into a gel phase. The migratory dispersion of the diffusing substance, usually the antigen, creates precipitates whose different travelling rates cause the eventual separation of the components. The relative dispersion process is the important factor of the reactants. This method, known as single diffusion, was first developed by Oudin (1948). Ouchterlony (1958) applied the principle of double diffusion to immunochemical reactions. The second method differs from Oudin's procedure in

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that both the antigens and the antibodies diffuse to a gel reservoir where the actual reaction occurs. In this process the reactants form discrete precipitates as they interact in the diffusion chamber (Williams 1964, pp. 46-47). Thus, when species under comparison possess the same degree of affinity for an antiserum, this is shown by the reaction of identity. Divergent affinities are demonstrated by the reaction of partial identity with single or bilateral spurs. A more complete cross-reaction (larger spur) indicates a corresponding degree of affinity for the antiserum (Goodman 1963b, p. 389).

IMMUNOELECTROPHORETIC ANALYSIS (IEA)

This method gained a widening application to the problems of immunochemistry since its development by Grabar and Williams (1953). As yet, however, IEA has not been sufficiently used in the systematic serology of primates. The number of such studies has been very small, as well as limited in scope. Of particular interest are the results which Kaminski (1957) and Fine (1957) obtained by the IEA method in their comparisons of the homologous serum proteins of primates and other mammals.

The essential technique of this type of analysis can be described in four steps. First, antigens are exposed to an electric charge which affects their distribution. The antigens (gel phase) move by electrophoretic migration towards the anode (+), while the liquid phase is attracted to the cathode (—), and moves in this direction by electro-osmosis. The second step is to initiate the diffusion of the antigens from the anode by cutting off the electric current. The third step consists of inducing the precipitation by introducing antibodies. Fourthly, due to the different rates of antigenic diffusion of its components, the antigen forms a radial front which will be confronted by the linear front of the antibodies; hence different groupings of precipitates will be formed (Williams 1964, pp. 52-55). This process indicates that the groups of precipitin formation establish a distinct pattern for the chimpanzee as compared to other hominoids. The precipitin concentration shows a larger quantity of gamma globulin, and the transferrin of most chimpanzees has a slower rate of electrophoretic migration. The rapid chimpanzee transferrin overlaps with gorilla transferrins and slow human D transferrin. In addition, the componential arrangement which the chimpanzee exhibits around haptoglobin is not to be found among other hominoid patterns. Other patterns which were developed showed that *Pongo* and *Hylobates* have most divergent overall patterns of all the Hominoidea. *Homo* and *Gorilla* may perhaps possess least diverging characteristics, but it cannot be proven that the divergence between *Homo* and *Gorilla* is smaller than between *Pan* and either one of them. The tests also found a greater divergence among the genera of Hominoidea than among the Cercopithecinae sub-family (Goodman 1963b, pp. 388-389).

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WHOLE CURVE ANALYSIS OF CROSS-REACTIONS OF PRIMATE ANTIGENS WITH RABBIT ANTISERUM TO HUMAN SERUM ALBUMIN (HSA) AND HUMAN GAMMA GLOBULIN (HGG)

(*After Williams 1964*)

	WHOLE CURVE CROSS-REACTION			DOUBLE-DIFFUSION REACTION
	Anti-HSA R-820 (Per Cent)	Anti-HSA R-823 (Per Cent)	Anti-HGG R-223 (Per Cent)	Anti-HGG R-438 (Per Cent)
Human (R-Ag)	100	100	100	100
Chimpanzee	78	70	75	90
Gorilla	—	—	75	63
Orang	73	62	—	—
Rhesus	41	35	14	18
Cebus	26	10	—	—
Spider	—	—	4.3	12
Lemur	13	6	4	—
Beef	4.4	—	—	—

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SUMMARY

Thus far all the findings in comparative serology show that a taxonomic revision should be attempted by which to include *Gorilla* and *Pan* together with *Homo* in the family Hominidae, and the family Pongidae should be reserved for *Pongo*, while *Hylobates* should receive a separate place in the Hylobatidae. These three families combined should be classified as one superfamily, Hominoidea (Goodman 1963a, p. 225). The reclassification of the Hominoidea is also in accord with Darwin's (1871) morphological findings by which he declared that it is most likely that man derives his geographical ancestry from Africa rather than from any other continent. This would also agree with Goodman's (1963a, pp. 225-226) statement that the immunochemical data are in agreement with the notion that the initial membership in the Hominidae consisted of hominoids who covered a larger ecological niche by occupying the terrestrial and the arboreal domains; hence the gorilla and the chimpanzee who fall into such a category can very well form the "basal" membership in the Hominidae, while the Asiatic apes are almost exclusively arboreal and thus probably share a more remote ancestry with the African apes and man.

The data obtained by the antigen-antibody system do not give support to the notion regarding the great antiquity of the hominids. This is particularly important in building fossil chronology, for if, for instance, the Hominidae begin to form a distinct line not prior to the late Miocene then certainly a fossil belonging to an earlier period cannot be assigned to the same category. The fossil evidence is frequently insufficient to serve as a basis for differentiation of certain analogous and homologous structures to be found in living forms whose taxonomic relationship is attempted to be established. It is in such cases that the immunochemical measurements of molecular biology provide a great help in the phylogenetic assessment.

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BIOGRAPHICAL NOTE

MICHAEL M. RIPINSKY was born in the Republic of Georgia, U.S.S.R., spent three years in the Middle East, and now lives in the United States. He has an A.B. degree in anthropology from the University of California, Berkeley, and is working towards a PH.D. in the Department of Geography at the same university. His special areas are cultural ecology, arid regions and the Middle East.

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Book Reviews

THE BIOLOGIC BASIS OF SCHIZOPHRENIA

By Jon L. Karlsson. Charles C. Thomas, Springfield, Illinois, 1966. Pp. 87. Price $4.75.

As the title indicates, this monograph is an addition to a rapidly growing library of works accepting a primarily genetic causation for schizophrenia. After a brief introduction by Curt Stern, the author reviews various theories of inheritance for schizophrenia, discusses diagnostic problems, and devotes some comments to physiological and chemical changes believed to accompany this mental condition.

The original research documented in this volume was carried out in Iceland. This offered many advantages since a small and stable population is easy to study, and Scandinavian countries are known for keeping accurate vital statistics. In the case of Iceland, census data go back to the beginning of the last century and some family records are even older. Tables at the end of the volume show schizophrenia rates remarkably close to estimates obtained by Kallmann from other surveys. Information on the development of mental disorder in foster parent-reared sibs of schizophrenia index cases is of great interest and is found in the tables and discussion.

The bibliography is up-to-date and contains new references not yet incorporated into books and reviews. Reference is made to schizophrenia in quadruplets and also to concordance for this disease in monozygotic cotriplets but its absence in a fraternal triplet (p. 21).

Karlsson holds with Huxley *et al.* (*Nature*, Vol. CCIV, 1964, p. 220) that schizophrenia is maintained in the population by balanced polymorphism with the heterozygote having superior intellect, thus maintaining the gene(s) against selective forces in the environment. This volume is highly recommended.

ROBERT E. KUTTNER.

HUMAN AIMS IN MODERN PERSPECTIVE

By D. W. Gotshalk. The Antioch Press, Yellow Springs, Ohio, 1966. Pp. 124. Price $4.00.

Philosophers have contemplated the social order from early Greek days to the present. They have analyzed the data before them in the hopes of understanding the workings of the socio-political machine. They have synthesized their findings into ideal systems to be tested when and if an educated public or a daring autocrat could be induced to experiment with actual people and real governments. The results have been far from satisfactory, but attempts continue.

Professor Gotshalk would like to see politics grounded on sound philosophical principles, much as engineering is based on the firm principles of physics and mathematics. His first chapter tells us the world is in trouble and how this came about; his second chapter informs us that the world is also filled with value and purpose. The task of philosophy is to determine and define what values are of general importance and how these are to be related to individuals and institutions, as described in Chapter Three. Philosophy is to simplify the governing of men as science simplifies the regulation of nature.

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The difficulty is that there is only one science but there are many philosophies. Agreement on values and how to implement them are major problems that philosophers fail to cope with in their works. Some thinkers will even advocate anarchy or Rousseau's retreat-to-Nature. Others depend upon education (propaganda?) or force, though Professor Gotshalk repudiates power as an end.

The author regards peace and the development of backward nations as major concerns for national and international ruling bodies. These values can be arrived at without philosophy simply by considering the prospects of nuclear war. The reason philosophy is not a prerequisite for politics is that common sense is a faster teacher.

ROBERT E. KUTTNER.

APTITUDES AND ABILITIES OF THE BLACK MAN IN SUB-SAHARAN AFRICA 1784-1963: AN ANNOTATED BIBLIOGRAPHY

Compiled by L. E. Andor. National Institute for Personnel Research, South African Council for Scientific and Industrial Research, Johannesburg, 1966. Pp. 174.

This bibliography, compiled by the Librarian of the National Institute for Personnel Research, comprises 486 items on intellectual functions and 35 on personality characteristics. It refers only to the Bantu-speaking largely Negro peoples south of the Sahara and hence regrettably contains no references on the intelligence of Hottentots, Bushmen, Pygmies and the various Nilotic groups. The material scanned was that available in three Johannesburg libraries and comprised 11 bibliographies and 38 periodicals. It is worth noting that neither THE MANKIND QUARTERLY nor *Perspectives in Medicine and Biology* were among the periodicals listed as having been consulted. An additional limitation is that, with the exception of one Spanish title, the bibliographies and periodicals are in either English or French. Thus, German, Italian, Scandinavian, Dutch, Portuguese and Russian material was either omitted or included by reproducing the frequently prejudicial and distorted summaries carried in *African Abstracts* and *Psychological Abstracts*.

Even with these limitations, the bibliography under review is *sui generis* and will be of value to all serious students of Negro intelligence. One of its most admirable features is that it is indexed both by author and in painstaking detail as to subject. To choose a few examples at random, the reader will be directed to 17 studies of Gesell Developmental Quotients among sub-Saharan natives, to 11 items referring to Goodenough Draw-a-Man tests and to five references to Porteus Maze testing. He will find a listing of 30 infant studies, many of them bearing on Geber's intriguing and important finding that the rate of kinesthetic maturation among African native neonates is several times that of Caucasian infants—a result which Dr Geber attributes to the allegedly traumatic effects of weaning as practised by African tribes, and which others attribute to the comparative simplicity of structure of the native brain. Twelve studies of African Negro EEG patterns are listed and, for those interested in possible pathological causes of the Bantu shortfall in I.Q., there are listings under such topics as bilharzia, kwashiorkor, hepatic encephalopathy, pellagra and trypanosomiasis.

Perhaps the most unsatisfactory feature of the bibliography is that it frequently reprints items from *African Abstracts* and *Psychological Abstracts*, publications prejudiced in favor of the hypothesis of the innate mental equality of the races. For example, the *Psychological Abstracts* summary of J. C. Carothers' path-breaking 1953 work, *The African Mind in Health and Disease*, omits his central thesis that African Negro mentality is comparable to that of the lobotomized European and reflects "frontal idleness." There is no mention of Carothers'

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finding that the native mind is primarily auditory rather than visual and hence is deficient in the higher reasoning powers. Instead, the abstracter dwells on the adverse environmental factors mentioned by Carothers and thus gives a misleading version of the author's argument. Where researchers gave intelligence tests to natives, the abstracter almost invariably omits to report their deplorable scores. On the other hand, if an author expresses an opinion, however subjective and unsupported, in favor of racial equality it is dutifully reported.

The introduction is by W. Hudson, formerly in charge of ethnic research at the National Institute for Personnel Research, who suffers from a propensity to intrude personal prejudices and preconceptions into what should have been an objective paper. Dr Hudson reveals that "this is the period of African emancipation" and asks himself whether a finding that male Zulus and Europeans reveal innate mental differences, whereas females of the two groups do not, is "progressive."

Whether by design or accident, the abstracts seldom report the basic findings of the articles in such a way that the reader will be able to grasp their gist without reading them. To this extent the bibliography fails in one of its main functions, that of saving researchers superfluous work. Its chief value is the comprehensive listing of materials and the admirable manner in which they are cross-indexed.

I should like to close with a sentence from an anonymous 1788 contribution entitled *Slavery No Oppression*, not because I agree with it but because its magnificent and confident style is in such lively contrast to the muttered equivocations of so many of our contemporary ethnic psychologists.

The pamphleteer wrote:

> It is well known that the eastern and western coasts of Africa are inhabited by stupid and unenlightened hordes; immersed in the most gross and impenetrable gloom of barbarism, dark in mind as in body, prodigiously populous, impatient of all control, unteachably lazy, ferocious as their own congenial tigers [sic!], nor in any respect superior to these rapacious beasts in intellectual advancement, but distinguished only by a rude and imperfect organ of speech, which is abusively employed in the utterance of dissonant and inarticulate jargon.

NATHANIEL WEYL.

RACIAL INTEGRATION: THE RISING TIDE OF COLOUR

By H. B. Isherwood. Britons Publishing Company, London, 1966. Pp. 77. Price 12s 6d: $2.00.

Mr Isherwood makes a cogent case for the dissolution of the multi-racial Commonwealth and the knitting together of the White elements of it—including an ex-member, South Africa—into a new association. Certainly the history of multi-racialism and of this multi-racial Commonwealth does not justify any optimism as to its survival. Its main affect has been to introduce a racial problem to Britain itself (through "coloured" immigration) second only to that of the United States.

The author draws attention to the amount of crime due to immigrants—a fact which is hushed up as much as possible by the Government. One thing which is clear is that most if not all countries which become multi-racial states create great problems for themselves and these include unprecedented increases of crime. The intimate contact of different races on a basis of political equality seems to be wholly bad judging by the evidence which confronts us from all quarters.

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Some of the facts quoted by Mr Isherwood are alarming, for instance (pp. 55-56):

> Of the 731 applications for hospital maternity beds in Nottingham during 1961 nearly half were in respect of coloured immigrants, and half of these were unmarried Negresses. In his report of November 1963 the Medical Officer of Health of Birmingham disclosed that 1 in 7 babies born in the City had a coloured father.
>
> In November 1964 the former Labour Mayor of Shoreditch estimated that "51% of illegitimate children are born to mothers who have come to Britain from overseas, that 20% of all women in British prisons are from overseas, and that 33% of Britain's juvenile delinquents are the children of parents from overseas."
>
> The social consequences of the indifference of Negroes to Christian marriage, provided sex was otherwise gratified, was debated in the House of Lords on 20th March, 1962, when the Government, without any protest from the Lords Spiritual, indicated their official acquiescence of Caribbean concubinage as normal practice for the people concerned.

From the foregoing quotation it is clear that there is much in *Racial Integration* to provoke thought—the more so as every official effort is made to suppress the facts relating to these problems.

THE TERRITORIAL IMPERATIVE

> By Robert Ardrey. Atheneum, New York, 1966. Pp. 390. Price $6.95.

It is likely that Robert Ardrey, author of *The Territorial Imperative*, regards himself as a literary man and playwright. But since he has studied anthropology, and has read widely in biology and psychology, his latest work is more than that of a "writer." It is a delightful combination of knowledge and talent, a book on science with a true literary flavor. Ardrey's style is vivid and in pleasing contrast to the stodginess of most science texts—which too often are little more than collections of facts strung together.

In his book Ardrey presents an evolutionary view of behavior, from the animal kingdom to man. His thesis is that men, as well as the beasts, regard property or territory as a possession to be defended to the death. (An analogy may be seen to Kant's famous "categorical imperative." But Ardrey regards the territorial imperative as basically *instinctive*—a product of evolution—whereas Kant's concept was ethical: a man must do what he has to do, what his conscience dictates).

Ardrey argues with a wealth of illustrations for the essentially instinctive character of the territorial imperative. This position brings him into direct opposition to the environmentalist social scientists who try to account for behavior in terms of learning and habit formation.

The first five chapters of *The Territorial Imperative* are concerned primarily with groundwork. In these chapters Ardrey draws examples from animal behavior and shows how a given species will stake out a territory that is exclusively its own. Sex behavior follows land behavior but, Ardrey argues, this is a separate and different drive.

Consider, for example, the kob. The kob, Ardrey tells us, is a three-foot-tall antelope, native to Uganda. Male kobs set up a "stamping ground," each male taking over a small area as its own and standing ready to defend this area against all challengers. It is to these exclusive preserves that the females come for mating. Kobs that fail to achieve status, through their inability to control an area, subsequently follow one of two courses. They either stake a

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claim elsewhere or they join a herd of presumably contented bachelors. The urge for prestige conveyed by property appears to be much stronger and more predictable than the sex drive that follows.

The sage cock furnishes a striking example of "arena behavior." Each cock seizes upon an area in an arena which Ardrey calls a "strutting ground." The arena may be one-half mile long by some 600 feet wide. Once in the arena, the birds desport themselves by displaying their plumage for the benefit of their rivals. This comes before ownership of specific areas by specific cocks. These master cocks do most of the mating, assisted by understudies when the traffic is heavy. A fight develops whenever a resident cock is challenged. The display these birds put on is organized, as Ardrey puts it, to "the last feather."

In some species, after a territory has been won, the mating is indiscriminate; in others, the pairings are for life. In each case, however, property rights are scrupulously observed. Even migratory fowl, Ardrey notes, demand "standing room." In non-property-owning birds, for example, whether swimming or flying, a definite distance pattern is maintained, as though each wanted to protect his identity.

Perhaps the most interesting of Ardrey's illustrations is that of the lemur, a species of pre-monkey primate, an ancient animal native to Madagascar. Lemurs exhibit what Ardrey calls *noyau*, a definite step toward a cohesive society. The lemur will defend its territory by cries and warning threats, and thus repel all other lemurs that do not belong to its group. *Noyau* means that the lemur sticks with his own (amity) and steadfastly refuses friendship with outsiders (antagonism). Property provides identity and security. Hence aggression is part of the amity-antagonism *noyau*. It protects the group, removes threats and provides collective security.

The final four chapters of *The Territorial Imperative* carry this idea of the property urge over to man. Ardrey defines a nation as a social group with at least two mature males, which holds exclusive possession of a given space and is isolated from others of its kind.

Illustrations of the rôle of property in nations are many. Italians, for instance, are supreme individualists. Though Italy has been united as a nation—more or less—since 1870, Italians still bristle at their own kind, argue interminably, shout and fume with gestures—although little real damage is done. In fact, as Ardrey points out, Italy is actually a patchwork of small, distinct groups rather than a true nation to which all give allegiance. The inner antagonism which maintains the Italians' identity produces geniuses—painters, sculptors, artists and, so they say, saints. But the same inner antagonism renders the existence of a nation difficult. Italy produces poor soldiers who bear little allegiance to an entity that has slight meaning to them and does not satisfy their urge for belongingness.

Ardrey believes the Israelis demonstrate the power of the territorial imperative. For some 2000 years Jews were without land or territory. Now, in Israel, the Jews finally have settled their innate need for a homeland. The cohesion of the Israelis is enhanced by the enmity of the Arabs. Hence the Israelis stick together (amity) in the face of a common danger (antagonism)—and we are back to *noyau*. The contrast between the Israelis and other Jews is striking: the former, Ardrey says, show few of the mannerisms so often attributed to Jews generally.

Soviet Russia offers a good example of the reality of the "hunger for land." There have been frequent failures of crops in Russia despite the hoopla which initiates successive five-year communal plans. Ardrey writes that only three per cent of arable land in Russia is privately owned. But this small part produces half of Russia's vegetables, half its milk, and three-fourths of its eggs and potatoes. As the author says, "Man is a territorial animal."

The African psuedo-nations are collections of often-antagonistic tribes. An African gives his loyalty to his tribe and chieftain—these constitute his belongings. He feels no allegiance to a nation, the name of which he scarcely

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knows and which may change rulers overnight. Consequently it is a safe prediction, based on the theory of land-need, that it will be many years—if ever—before Africa evolves into cohesive groups fit to be called nations.

In South Africa, on the other hand, attacks by outsiders have unified the English and Boer components into a genuine nation—*noyau* (amity within, antagonism without). *Apartheid*, in so far as it provides ownership and belongingness, is an ideal solution to the African problem.

In passing, it may be noted that juvenile gangs illustrate the power of space possession. Each gang holds its own "turf" as sacred, to be defended at all costs. A gang exists only so long as it has its own living-space.

There are two explanations of territorial behavior. The first, and it differs from Ardrey's, is the presently popular social-environmentalist view. Heredity and instincts are of little importance; habits working in the environment are what count. All men are born equal, so the argument runs, and are made unequal through persecution, discrimination and deprivation. There are no incorrigible children; the dull and stupid can be normalized through love and special treatment.

If only it were true!

The other view is based on native instinctual behavior. This is the view borne out by this book. Until the 1920s all psychology textbooks contained lists of instincts, some so inclusive as to cover virtually all behavior. The revolt against such instincts—"wanderlust" and "love of the sea," for instance—was a salutory revolt but it went too far. Experimental work with young children showed their behavior to be quite non-specific and non-directed. No consistent patterns or routines appeared until there was learning. In man, the unlearned (instinctive) part of behavior exhibited no consistent, repetitive pattern, such as nest building in birds or the methodical routines of wasps and bees. Therefore, many social scientists, impressed with the ability of even the earthworm to learn, assigned to instinct a small rôle in lower organisms and denied it to man.

Ardrey's explanation of the territorial imperative is that it is essentially instinctive behavior with a long evolutionary background. His argument and wealth of illustration inclines this reviewer to accept his thesis and to reject that of the social scientists. Without instinct there is nothing for habit to build upon. Moreover, any theory of behavior-causes should not only offer a rationale but should be able, as well, to predict future behavior, given favorable circumstances. Property-need is found in animals from the most primitive to mankind, and satisfies the urge for identity and security. Stimulation is provided by amity for our own kind and enmity for those who threaten. Habit formation accounts for the details of territorial behavior but does not provide the fundamental drive. Habits are dependent on the evolutionary status of the animal, on its size and on its intelligence.

The view that man is a blank page upon which environment writes its story fits the political beliefs of many social scientists and is reinforced by these beliefs. But acceptance of environmentalism has led to our tolerance of much anti-social behavior. In the U.S.A. the scandalous increase in crime, delinquency, riots and other civil disorders can be attributed to this false hypothesis. It is simply not true that all men are born equal and will be "good" if given a chance. As Ardrey points out, throughout history war has been the great reliever of boredom. War provides stimulation and draws people together in common amity. The great William James wrote that permanent peace can never be based on a pleasure economy. Unfortunately for the kindly souls this seems to be true.

Sweden, almost completely a welfare state, is bored and unhappy—though there is abundant peace and security. By contrast, take Rhodesia. There the territorial imperative has united the people, White as well as Black, and has resulted in remarkable activity and individual satisfaction.

If Ardrey's thesis is right, and this reviewer believes it to be, we can predict a failure of attempts at forced racial intermixing, and failure for much of The

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Great Society. Furthermore, the United Nations will steadily decline in influence since universal brotherhood and one-worldism are equally invalid, psychologically.

These predictions will not please many professionally kind folk, but we must take men and the world as we find them.

HENRY E. GARRETT.

THE STONE-TIPPED ARROW: LATE STONE-AGE HUNTERS OF THE TROPICAL OLD WORLD

By Bridget Allchin. Phoenix House, London, 1966. Pp. 224, 16 plates, 43 figures, 4 maps. Price 84s.

Dr Bridget Allchin has written a useful book on the surviving primitive peoples of equatorial Africa, India, the equatorial islands and Australia. She has meritoriously given an outline of the basic geography and its effects on each culture.

She must be taken to task, however, for suggesting that Zimbabwe and its related Iron Age culture was of Bantu origin (p. 13), as the evidence is against this, and in fact there is none of any consequence in favour of it. One wonders how long it will take this quite unproven myth to die.

The author's view that the Hottentots came lately to Southern Africa, probably from East Africa, is undoubtedly correct. However, the suggestion that because of some apparent blood group similarities the Bushmen are more closely related to other African peoples than has been assumed (pp. 15-16) is open to considerable doubt. Blood groups are ethnic traits but are no more significant than other more easily perceptible ones.

THE MAGICAL ARTS: A SHORT HISTORY

By C. A. Burland. Arthur Baker, London, 1966. Pp. 196, 57 plates. Price 42s.

C. A. Burland's account of the basis of Egyptian religion and its contrast with that of the Semetic world is ethnologically significant and brilliantly synthesised. The latter—raised on a matrix of the racial types of the eastern Mediterranean with infusions of Armenoids and Nordics, and their associated cultures—was a religious system in which the after-life was grimly in the shadows (the Old Testament concept of Sheol or Hell comes near to this), while the ancient Egyptians with their Atlantic-Nordic-Mediterranean racial origin, and ancient Hamitic culture, developed a religion which clothed death in brilliant and happy colours. This accounts for the elaborate funerary rites and the relics left in the tombs. The land of the west where the dead had their abode was one of light, beautiful streams of water, and fruit laden trees. We can perceive at once the link with Celtic religion and its land under the waves, in the west, where life was so real that debts contracted in this life could be repaid in the next. Obviously the Celts acquired it from the pre-Celtic Atlantic peoples of the long barrows and cairns whom they had absorbed and whose megalithic monuments were merely the western extension of the tradition of which, in effect, the pyramids were the eastern religious and technical source. That the pre-Celts had some sort of Berber or Hamitic language and culture, as some have thought, is not entirely improbable.

The author correctly suggests that the differences of custom and belief between the Celts and the Germanic peoples were not so great as we have been led to believe (p. 53). Indeed, the Iron Age peoples of the Jutland peninsula were probably

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Celts and not Germans. The discovery in Denmark of the Gundestrup Cauldron, of Danubian Celtic origin, supports this view.

The author's derivation of Odin and his Goths from Asia Minor is a welcome change from the usual attempts to derive the Germanic peoples from Scandinavia (p. 61). The Nordics originated in Asia during the Ice Age, and the Germanic invasion of Europe was a later rather than an earlier one of their migrations. The Balts and even the north-eastern Slavs probably reached the Baltic first, with the Celts on their west. The Gothonic and Germanic peoples passed on to occupy those lands in which we find them settled at the dawn of northern history. The Bronze Age Scandinavians were probably Atlantics and Balts rather than Germans—and their wearing of the toga or kilt, as distinct from the trousers of the Iron Age, is probably symtomatic of this ethnic change.

The derivation of the Etruscans, in part at least, from Asia Minor (p. 64) is ethnologically consistent with their racial type, and the traditions of Aeneas from Troy in Virgil's *Aeneid* are apparently based on Etruscan sources.

Burland discusses the collapse of the Order of the Temple and its relationship to magic, and he says that some of the Knights who escaped joined the Order of St John. In Scotland, however, King Robert I refused to supress the Order and joined the Order of St John to the Temple, so that it became the Order of the Temple and St John. It is probable that on the suppression of the Orders at the Reformation members of the Order of the Temple created Scottish rite masonry. In Portugal the Templars were transferred into the Order of Christ.

THE WORLD OF THE MAORI

By Eric Schwimmer. A. H. and A. W. Reed, Wellington, New Zealand: Bailey Brothers and Swinfen, London, 1966. Pp. 160, 33 line drawings. Price 22s.

In dealing with the racial origins of the Maoris the author quotes American authorities of saying that they have White and Mongoloid elements with a modicum of Negroid. As to the first two strains there is a good case. Their light skin and long hair could witness to the first, and their light skin and broad skulls could be due to the second. But the presence of Negroid elements is not so certain, for in that case some fairly clear and frequent throw-backs to prognathism and frizzy hair would be expected. Australoid is often called Negroid, and is likely to provide at least a part of any Melanoid influence.

Mr Schwimmer also mentions a Russian theory which looks upon the Maoris as solely a Mongoloid-Negroid cross. This does not seem to be justified, although the Russians may be basically right if we look to the Australoids as the main Melanoid influence—for instance, the long hair could be attributed to an Australoid origin. In fact a Mongoloid-Australoid cross, with some lighter Negroid and Caucasoid admixtures, may well be the racial basis of the Maoris.

At a time when non-Europeans in the U.S.A., the United Kingdom and elsewhere demand integration with the White population it is as well to remember that the Maoris have all along demanded separate development, even to the extent of urging the formation of a Maori battalion in the New Zealand army (p. 124).

Reading these pages it is clear that when New Zealanders say rather self-righteously that they have solved the race problem they do not seem to realise that in fact they have done so on the basis of separate development—even with Maori Members of Parliament to represent the Maoris within the New Zealand nationality—and the result has been satisfactory to both the Maoris and the White New Zealanders alike. This conclusion is brought out very clearly by the author of this book.

It is significant that the orthodox churches have only been effective in dealing with the Maoris when they established separate churches for them (p. 148). It is also clear that blood is thicker than denominationalism, so that Maori

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members of the different churches combine together in many activities (p. 149).

This is a book which can obviously be read with profit by all those interested in the difficult problems of race relations. The author has done a service in presenting this up-to-date account of the Maori racial minority in Celto-Anglo-Saxon New Zealand.

THE BURIED PAST: A SURVEY OF GREAT ARCHAEOLOGICAL DISCOVERIES

By Henri-Paul Eydoux. Translated from the French by Frank Pomeranz. Weidenfeld and Nicholson, London, 1966. Pp. 192, 31 plates, 11 maps and diagrams. Price 36s.

The author gives the "case history" of eleven important archaeological discoveries of recent times. The chapter entitled "Ritual Child Sacrifice at Carthage" gives the simply horrifying archaeological evidence for what the Bible calls the sacrificing of the seed to Molech of the Canaanitish peoples. This practice was taken by them to Carthage, where holocausts of burnings of sacrificial children occurred.

The other chapters of this illuminating book are: "The Lady of Lespugue," "The Eleven Dolmens of the Barnenez Tumulus," "The Graeco-Etruscan City of Spina," "The Fabulous Treasure of Panagyurishte," "The Excavations at Saint-Denis," "The Ancient Splendours of Cologne," "Gallo-Roman Discoveries in Belgian Luxemburg," "Tin-Hinan: Legendary Queen of the Tuaregs," "The Excavations at Pondicherry," and "The Man-God of Palenque."

Tin-Hinan is of particular importance, as it clearly shows the accurately transmitted tradition going back to this Queen of Roman times. What is more, her skeleton proved to be of European type—a clear confirmation of the Caucasoid Berber ancestry of the Tuaregs, before some elements of Melanoid blood were absorbed from their slaves and captives.

The chapter dealing with the excavations at Pondicherry establishes the fact that the Romans had a settlement there in the first century A.D. This has considerable significance in connection with the question of the origin of Zimbabwe in Rhodesia, as communication with Pondicherry would, in all probability, have meant sailing down the east coast of Africa before the north-east monsoon and then running before the south-west monsoon to India. The Caucasoid influence in the Indian ocean has been considerably underestimated by archaeologists in Africa who have been too near-sighted, and have been too obsessed with possible African origins to the exclusion of foreign influences.

R. GAYRE OF GAYRE.

THE HIGH VALLEY

By Kenneth E. Read. George Allen and Unwin, London, 1966. Pp. 266, 10 plates, 2 maps. Price 40s.

Professor Read, an Australian, is Chairman of the Department of Anthropology of the University of Washington in Seattle. In this book, the result of two years spent in the Central Highlands of New Guinea, he describes in a highly readable manner his life among the Gahuku tribes.

Like the majority of works by social anthropologists this book unfortunately does not give an adequate account of the physical types and ethnic relationships of the people, although this is as essential for a proper understanding of the subject as is a description of their environment and material culture.

Despite this typical shortcoming—to which we have grown accustomed—*The High Valley* is written in an interesting and enjoyable style, and provides an illuminating account of the life and culture of a people who even today still retain much of their original primitiveness.

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HINDU SCRIPTURES

Selected, translated and introduced by R. C. Zaehner. J. M. Dent and Sons, London, 1966. Pp. 328. Price 18s.

For Professor Zaehner's new translations from the Hindu scriptures eight hymns from the Rig-Veda (*c.* 1500-1200 B.C.) and four hymns from the later Atharva-Veda have been selected together with representative texts from the Upanishads, and these are followed by the Bhagavad-Gita which completes the book.

The earliest of these texts, the Rig-Veda, shows an appreciation of nature which is not unexpected as it dates from the early Aryan period of ancient India, before other influences had been absorbed from the Mediterranean and Australoid subject peoples.

This is a useful new work for those wishing to acquaint themselves with Indian religious thought as it has evolved from ancient Aryan times.

WHAT MANNER OF MAN: A BIOGRAPHY OF MARTIN LUTHER KING

By Lerone Bennett, Jr., with an introduction by Benjamin E. Mays. George Allen and Unwin, London, 1966. Pp. 245, 54 plates. Price 28s.

The author is the senior editor of *Ebony* magazine and a graduate of Morehouse College in Atlanta, Georgia.

The dust-jacket claims that this is "the most comprehensive book to date on the life and achievements of Dr Martin Luther King" and goes on to call him a "modern Moses." He is ranked with Gandhi and Pope John "as an outstanding religious leader of this century," and a Bishop of the Episcopal Church is quoted as calling him "one of the great men of our times" (p. 226). This gives us some idea of the nature of this book.

We look in vain for mention of his political activities in opposition to nuclear tests or in connection with the Highlander Folk School, his near communist associations, or his campaign against new sedition laws (see *A Compilation of Public Records: 660 Baptist Clergymen*, Circuit Riders, Cincinnati, Ohio, 1960, p. 89), and we are left with the impression that this is a far from objective presentation of the subject.

The book is well illustrated, and what is of interest for the anthropologist is the fact that King himself is obviously a Mulatto rather than a Negro, as are many other American "Negro" leaders.

THE END OF THE ANCIENT WORLD

By Santo Mazzarino. Translated from the Italian by George Holmes. Faber and Faber, London, 1966. Pp. 198. Price 30s.

This is primarily an historian's approach to the end of the ancient world. As such it is deficient, since the prime ingredients in the decline of anything based on humanity are genes and chromosomes, and these cannot be ignored—although that is just what all historians and sociologists do. The decadence which comes from the loss of able genes in the population as a whole is completely ignored in studies such as this.

Within this limitation of misunderstanding or not fully grasping the biological cause of decline, *The End of the Ancient World* is an ably written book. It is particularly valuable because it throws much light on the subject of slavery

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within the structure of the ancient world, and it also includes a useful section on economic problems and inflation. Professor Mazzarino points to the bureaucracy as a salient factor in the decline of Roman civilisation—and this provides a warning for us today, as with the loss of ability in the state the bureaucrats always come to greater power.

Although this distinguished Italian historian does not set out to interpret the genetic factors which were at work in bringing about the decline of Rome, he cites many examples which indicate that these factors existed.

For instance, it is worth drawing attention to the fact that at one stage, under Maximinus, an attempt was made to crush the educated classes in the interest of equality (p. 157). No doubt this was an important genetic factor in the decline of Rome and has its parallels in modern times.

TRANCES

By Stewart Wavell, Audrey Butt and Nina Epton. George Allen and Unwin, London, 1966. Pp. 253, 11 colour plates, 12 black and white plates. Price 42s.

In this account by competent anthropologists examples of the phenomenon of the trance are drawn from widely separated areas such as South America, Malaya, Morocco, Algeria, Sumatra and Japan. Besides the place of the shamans and their subjects in these rites, this book shows us a side of humanity which modern man hardly understands.

The beautiful colour photographs by Stewart Wavell and the black and white pictures by other photographers add great interest to this fascinating book.

ON AGGRESSION

By Konrad Lorenz. Translated from the German by Marjorie Latzke, with a foreword by Sir Julian Huxley. Methuen and Company, London, 1966. Pp. 273, 5 figures. Price 30s.

This book may be read with considerable interest and profit by all students of humanity and of the nature of man in comparison with the rest of the animal kingdom.

For instance, it is interesting to learn that cannibalism "is very rare in warm-blooded vetebrates and almost unknown in mammals" (p. 103), while homosexuality exists among ganders (p. 168), and frequently "divorced" or widowed geese may take on the rôle of the *femme fatale* (p. 175).

Dr Lorenz argues (p. 207) that man is so destructive of his own kind because he is far removed from the carnivores, who had built-in mechanisms against killing their own kind. He says that no inhibitory mechanisms preventing sudden manslaughter were necessary because, unlike the carnivores, quick killing of victims was impossible for man, and in any case the victim had plenty of opportunity to elicit the pity of the aggressor by submissive gestures and appeasing attitudes.

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Books Received

THE JEW AND THE CROSS

By Dagobert D. Runes. Philosophical Library, New York, 1965. Pp. 94. Price $2.75.

THE GREAT DECEIT: Social Pseudo-Sciences

By Zygmund Dobbs, with an introduction and epilogue by Archibald B. Roosevelt. Veritas Foundation, New York, 1964. Pp. 354. Price $3.75.

MAN, CULTURE, AND ANIMALS: The Role of Animals in Human Ecological Adjustments

Edited by Anthony Leeds and Andrew P. Vayda, and based on a symposium presented at the Denver meeting of the American Association for the Advancement of Science on 30th December 1961. American Association for the Advancement of Science, Washington, D.C.: Bailey Brothers and Swinfen, London, 1965. Pp. 304. Price 80s.

BLACK BELT AROUND THE WORLD At The High Noon of Colonialism

By Earnest Sevier Cox. Mitchell and Hotchkiss, Richmond, Virginia, 1963. Pp. 340.

THE BASIS OF HUMAN EVOLUTION

By Bertram S. Kraus, illustrated by Virginia E. Brooks. Harper and Row, New York, Evanston and London, 1964. Pp. 384. Price 52s.

THE BONDAGE OF THE FREE: A Critical Examination of the Misnamed "Civil Rights" Cause from the Civil War through the Cold War

By Kent H. Steffgen. Vanguard Books, Berkely, California, 1966. Pp. 381. Price $1.00.

VERITE POUR L'AFRIQUE DU SUD

By Gilles Fournier and Fabrice Laroche. Cahiers Trimestriels d' *Europe Action*, Editions Saint-Just, Paris, 1965. Pp. 111.

THE BUREAU OF AMERICAN ETHNOLOGY: A Partial History

By Neil M. Judd. University of Oklahoma Press, Norman, Oklahoma, 1966. Pp. 139. Price $4.95: 40s.

ANCIENT AFRICAN KINGDOMS

By Margaret Shinnie. Edward Arnold, London, 1965. Pp. 126, many illustrations. Price 21s.

ZULU TRIBE IN TRANSITION: The Makhanya of Southern Natal

By D. H. Reader. Manchester University Press, Manchester, 1966 Pp. 363, 8 plates, 15 figures, 4 maps, 20 tables. Price 45s.

WAYWARD SERVANTS: The Two Worlds of the African Pygmies

By Colin M. Turnbull. Eyre and Spottiswoode, London, 1966. Pp 390 41 plates, 6 maps, 11 plans, 11 tables. Price 50s.

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TURKISTAN: NOTES OF A JOURNEY IN RUSSIAN TURKISTAN, KOKAND, BUKHARA AND KULDJA

By Eugene Schuyler, edited with an introduction by Geoffrey Wheeler. Routledge and Kegan Paul, London, 1966. Pp. 303, 23 illustrations, 4 maps. Price 50s.

INDIAN LEGENDS FROM THE NORTHERN ROCKIES

By Ella E. Clark. University of Oklahoma Press, Norman, Oklahoma, 1966. Pp. 350, 24 plates, 1 map. Price $6.95: 56s.

THE LAST INCA REVOLT: 1780-1783

By Lilian Estelle Fisher. University of Oklahoma Press, Norman, Oklahoma. Pp. 426, 8 plates, 6 maps. Price $6.95: 56s.

THE NEW WORLD NEGRO: SELECTED PAPERS IN AFRO-AMERICAN STUDIES

By Melville J. Herskovits, edited by Frances S. Herskovits. Indiana University Press, Bloomington, Indiana, and London, 1966. Pp. 370, 8 plates. Price $10.00: 75s.

MY MOTHER WHO FATHERED ME: A STUDY OF THE FAMILY IN THREE SELECTED COMMUNITIES IN JAMAICA

By Edith Clarke, with an introduction by M. G. Smith. George Allen and Unwin, London, 1966. Pp. 228. Price 35s.

THE SHADOW OF SEQUOYAH: SOCIAL DOCUMENTS OF THE CHEROKEES, 1862-1964

Translated and edited by Jack Frederick Kilpatrick and Anna Gritts Kilpatrick. University of Oklahoma Press, Norman, Oklahoma, 1965. Pp. 129. Price $4.50.

ABORIGINAL CALIFORNIA: THREE STUDIES IN CULTURE HISTORY

University of California Archaeological Research Facility, University of California, Berkeley, California, 1963: Cambridge University Press, London, 1964. Pp. 181, 2 maps. Price 28s.

Printed by Lindsay and Company Limited, Edinburgh.

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